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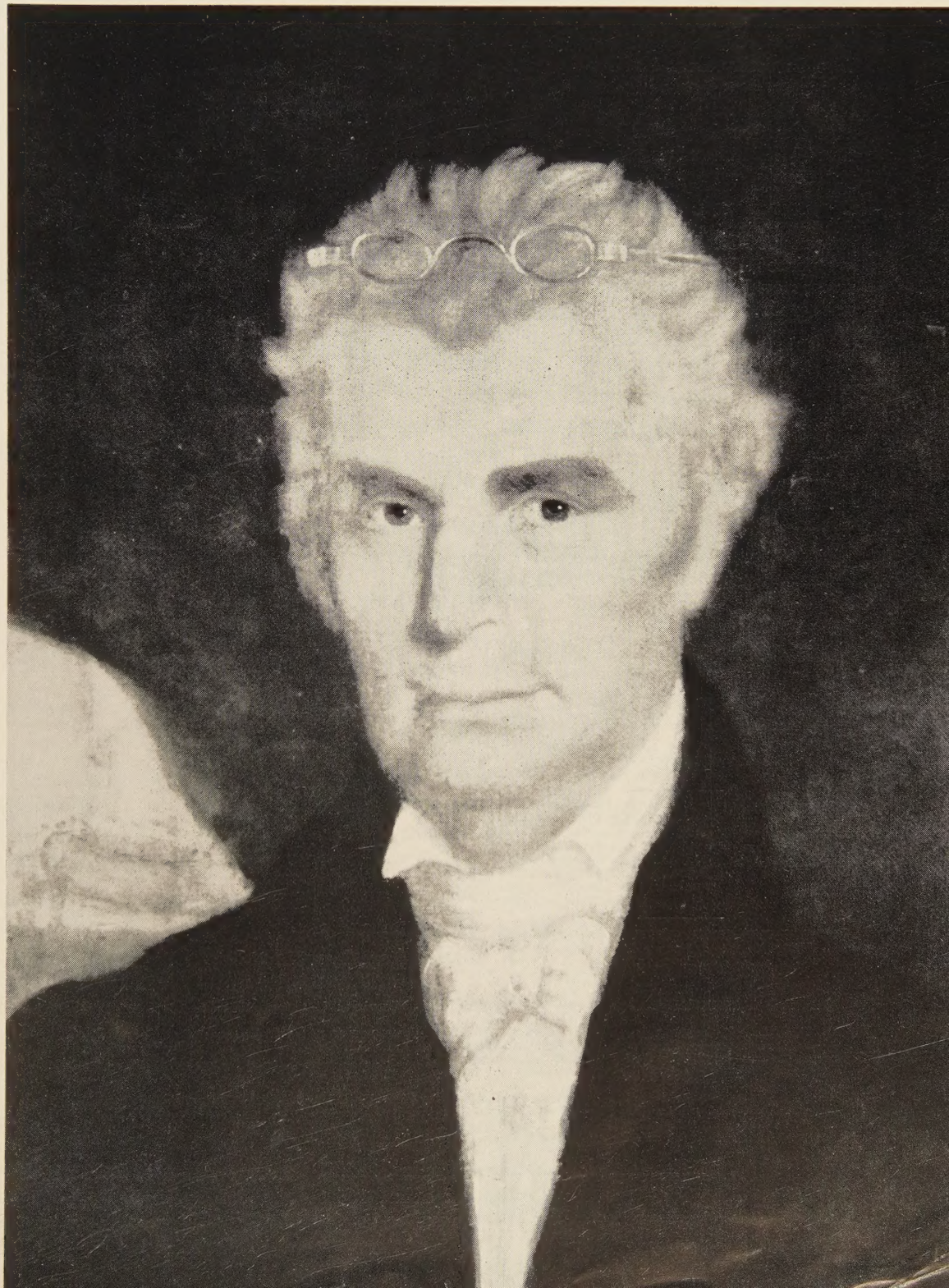
WORLD CALL

BARTON W. STONE—PREACHER OF CHRISTIAN UNITY



A Parish In a City

DAN B. GENUNG

☆

Literacy—the Key To Minds and Hearts

EDITH W. SIMESTER

☆

The Minister—Key or Problem?

WAYNE GREENE

☆

SEPTEMBER 1954

☆

Price 20 Cents

September, 1954

Vol. 36 No. 8

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The photograph of Barton W. Stone on our cover is from a family portrait loaned to the trustees of the Cane Ridge Meeting House by Mr. Stone's great grandson, Henley Stone, of Newtown, Ky. The original is an oil painting in color from which our photograph was made by Buzz Taylor Studio, St. Louis, Mo. The Christian Board of Publication is making a reproduction of the original in four colors. A copy, suitable for framing, will be sent the first 1,000 churches that send a generous offering to the Cane Ridge Preservation Project, Box 19, Paris, Ky. Barton W. Stone was a great preacher of Christian unity. It is appropriate that this picture should appear on the cover of an issue featuring the ministry.

Hidden Answers

1. What questions should Christian stewards ask?
2. What are some benefits for the church in the Pension Plan?
3. What did Jimmy Yen do?
4. How does All Peoples Church & Community Center serve its people?
5. How can a minister help a person with his problem?
6. What is the 1954-55 emphasis among Disciples of Christ?
7. Who are hard-core refugees?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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Northwood Christian Church, Indianapolis, Indiana

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The Northwood Christian Church (Indianapolis, Indiana) Enlargement Program is a Project that's different—

- The congregation dedicated a new *$250,000* Sanctuary on *November 5, 1950.*
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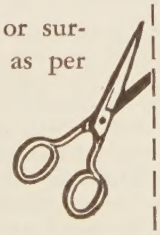

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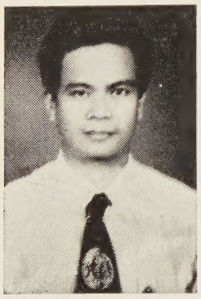
Global Highlights

News of the World Through the Eyes of the Church

Philippine Pastor Receives Agape Scholarship Award

MANILA.—Aurelio de Castro, pastor of the Paco Memorial Church (Disciples) here was awarded the Agape Scholarship given by San Francisco Seminary in San Anselmo, Calif., for foreign students from all over the world. The scholarship is $1,000 and is administered jointly with the National Council of Churches in the U.S.A. Mr. de Castro, a graduate of Union Theological Seminary of Manila and of Philippine Christian College, was executive secretary of the Disciples of Christ board of trustees in 1949-50 when he helped in the rehabilitation and rebuilding of the churches in the Tagalog area. Since 1950 he has conducted a weekly radio program, sponsored by the Disciples Laymen's League, over DZAS, one of the biggest radio stations in the Far East.



Mr. de Castro

Mr. de Castro arrived in the United States on July 31 and attended the Audio-Visual Workshop at Butler University, Indianapolis in August. He will spend a year of study at San Francisco Seminary.

Presbyterian Assemblies Approve Union Plan

MONTREAT, N. C. (RNS). — The General Assembly of the Presbyterian Church in the U. S. (Southern) voted here to merge the denomination with the two other major Presbyterian bodies in the United States.

The union plan, which now has been approved by the General Assemblies of all three groups, would bring together the Southern Presbyterians, the Presbyterian Church in the U.S.A. ("Northern") and the United Presbyterian Church. The united body would have 3,500,000 members.

Accomplishment of union, however, must await approval by two-thirds of the presbyteries of the Northern and United Churches and three-fourths of those in the Southern Church. The three-fourths requirement is regarded as a tough obstacle. Prounion delegates here were not optimistic about the vote in the rural presbyteries of the Southern Church.

Predict $10,000,000 Weekly Church Construction in 1954

WASHINGTON, D. C. (RNS). — American churches will spend more than $10,000,000 a week on new construction in 1954, according to a forecast report by the Departments of Commerce and Labor.

The report said that erection of new edifices by churches will amount to $525,000,000 this year, 11 per cent above the previous all-time mark established in 1953.

New Officials Named In National Council

NEW YORK.—Several new appointments have been made in recent months to executive offices of the National Council of the Churches of Christ in the U.S.A.

R. Norris Wilson, associate minister and executive secretary of the Missions Council of the Congregational Christian Churches, has been named executive director of Church World Service, international relief agency of the National Council. He will succeed Wynn C. Fairfield.

Miss Leila Anderson of New York, national student work director of the YWCA, has been appointed assistant general secretary for program. She is the first woman to hold a top ranking position in the general administration of the NCC.

Missionaries Commissioned for Foreign Service

The four foreign missionaries shown above were among the 18 candidates formally commissioned on June 15 at Indianapolis, Ind., by The United Christian Missionary Society of the Disciples of Christ. An unusual feature of the service was the fact that these four appointees come from Disciples communions in other countries. From left to right, they are Mr. and Mrs. Stanley Sewell of England, assigned to Thailand; Miss Mable Porter of Canada, assigned to India; and David Wen-Tzong Luo of China, assigned to Thailand. Others commissioned include Mr. and Mrs. Lew Davis, India; Miss Margaret Finney, Africa; Robert Gipe, Africa; Mr. and Mrs. Ben Hobgood, Africa; Mr. and Mrs. William Keller, Philippines; Miss Corinne Kerfoot, India; Charles Story, Mexico; Mr. and Mrs. Paul Snipes, Africa, and Mr. and Mrs. John Fulton White, Philippines.

Edwin W. Parsons of New York, Baptist men's work leader and former New England businessman, has been named general director of United Church Men.

C. Arild Olsen, one-time Iowa college president and for 12 years a top administrator in U. S. government agencies, has been elected executive secretary of the Council's Division of Christian Life and Work. Mr. Olsen is the first layman to head a major division of the National Council.

Howard W. Yoder, Methodist missionary and educator in South America for the past 25 years, has been chosen executive secretary of the Committee on Cooperation in Latin America of the NCC Division of Foreign Missions.

Japan Christian University Church Dedicated

Above is shown the first unit of the University Church on the campus of the Japan International Christian University at Mitaka near Tokyo. It was dedicated at a special ceremony during which the sermon was preached by Dr. Emil Brunner, noted theologian from Zurich, Switzerland, and a member of the university faculty. A tower on the right of the building will be erected later, and an addition to the rear will eventually increase the church's seating capacity from its present 700 to 1,100. The church, which was begun in August last year was financed by Protestants in Iowa.

World Sunday School Group Expands Membership

FRANKFURT, GERMANY. (RNS). — Ten more national religious bodies were admitted to membership in the World Council of Christian Education and Sunday School Association at its General Assembly here. The additions brought WCCESSA membership to some 60 organizations.

New member groups are the Division of Foreign Missions of the National Council of Churches (United States), Commission of Sunday Schools of the Protestant Federation of Churches in Belgium, Evangelical Churches of Greece, Sunday School Board of the Free Church Federation of Germany, Children's Service Association of the Evangelical Church in Germany, Jamaican Christian Council, Youth Department of the National Christian Council of New Zealand, Federation of Sunday Schools of Portugal, Spanish Evangelical Church and the Sunday School Board of the Church of Sweden.

Representatives from 45 countries attended the Assembly, which was followed by a European Sunday school convention.

Form Council of Eastern Orthodox Youth Leaders

NEW YORK. (RNS).—A Council of Eastern Orthodox Youth Leaders was formed at a meeting here of 25 delegates from six branches of the Communion. They represented the Greek, Russian, Roumanian, Serbian, Syrian and Ukranian Orthodox Churches of the western hemisphere.

Subjects discussed by the delegates included recognition of the Eastern Orthodox faith as the fourth major faith in America, organization of Orthodox youth in the nation's colleges and universities, Sunday school education, and coordination of the new Council's program with the work of Orthodox chaplains in the Armed Forces.

Women Church Leaders Pledge Support Against Segregation

ATLANTA, GA.—At a two-day regional meeting here, women church leaders from 15 southern states pledged themselves to work for "a Christian society in which segregation is no longer a burden upon the human spirit."

The meeting was sponsored by the Department of Christian Social Relations of the General Department of United Church Women, National Council of the Churches of Christ in the U.S.A. Miss Esther Stamats, director of the department, said it was the first meeting of this kind ever called.

At the meeting the women discussed how they might best work with ministers, government and community agencies to meet the problems of segregation in the South, particularly in the light of the Supreme Court decision.

Delegates to the conference were chairmen of Christian social relations in state councils of church women and state council presidents from Alabama, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia.

Sweden Abolishes Liquor Ration Book System

STOCKHOLM.—Sweden's 40-year-old liquor ration book system will be abolished on Oct. 1, 1955. A bill to this effect was passed by the Riksdag, or parliament, by a vote of 274 to 54.

Commenting on the change, Finance Minister Per-Edvin Skold, himself a teetotaller, said, "We must admit that we have been unsuccessful."

The abolition of the restrictions, however, will be accompanied by intensified anti-misuse measures on the part of governmental and municipal authorities and the country's temperance organizations.

Special Days

Sept. 1-4 Conclude National Disciple Student Fellowship Ecclesia Conference
Sept. 5 Labor Sunday
Sept. 12 Go-to-College Sunday
Sept. 12-19 or 19-26 Church Program Week
Sept. 26-Oct. 3 Christian Education Week
Oct. 3 World Wide Communion Sunday

WORLD CALL

Fowler Homes Celebrate Golden Anniversary

DALLAS.—A home-coming and barbecue supper, followed by an Open House, marked the Golden Anniversary of the Juliette Fowler Homes here, institutions providing care for children and the aged.

Five hundred persons attended the barbecue on July 10, including the 160 children and aged persons now in the Homes, former residents, staff members and special guests. The Open House on the following day was attended by ministers and laymen of Christian churches throughout the Dallas-Fort Worth area and by superintendents and managers of other benevolent homes in the Southwest. The Fowler Homes are a part of the National Benevolent Association of the Christian Church.

American Young People Serve in Work Camps

NEW YORK. (RNS). — More than one hundred young Americans participated this summer in European and Asian work camps. These camps were under the auspices of the World Council of Churches' youth department and the national church councils of the countries in which they were located.

The volunteer young people came from 29 states and represented 75 colleges. They participated in 33 overseas camps scattered among 22 nations, and they built schools, churches, playgrounds, power dams, refugee settlements and other projects for victims of war and natural disasters.

The Americans, mostly college students but including a few teachers, ministers and social workers, lived and worked with nearly one thousand of their counterparts from many other nations.

In addition to those overseas, more than 35 other American young people performed work of a similar nature in the United States.

Disciples of Christ Start Community Program

INDIANAPOLIS, IND.—The "Mount Beulah Christian Center" has been chosen as the name for a new project of Christian community service to be sponsored by Disciples of Christ in the rural area around Edwards, Miss.

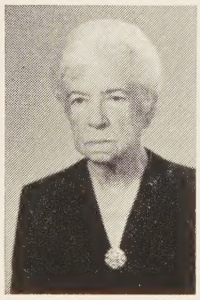
"Mount Beulah Plantation" is the historic name of the property of The United Christian Missionary Society on which Southern Christian Institute was located before its recent merger with Tougaloo College, Tougaloo, Miss.

Trustees of the United Society approved in June a program which would seek to utilize the 1,265-acre S.C.I. farm and the vacated school buildings. This action followed recommendations of a special committee which the Society's department of institutional missions had asked to explore needs of people in the community around S.C.I.

The new community program will be expanded as rapidly as possible, with the initial work to be scaled to available budget resources. The needs will be surveyed regularly by the department of institutional missions. Currently being studied are needs for clinical health service, care of dependent children, family guidance, community religious work, facilities for conferences and work scholarships for students at Tougaloo Southern Christian College.

Beneath the Spire

MRS. B. FRANK ARCHER and her late husband were the first converts by confession of faith in First Christian Church of Rome, Ga., after its organization in 1896; her parents, Mr. and Mrs. W. G. Wimbish, were charter members . . . Mrs. Archer became World Call Secretary when *Missionary Tidings* helped to form this magazine in 1919, and held the post until the 1940's . . . she directed the church's music about 25 years, was church treasurer nine years, Northwest Georgia district women's secretary, and taught Bible school classes of all ages while often entertaining prominent missionaries, ministers and state workers in her home.



Mrs. Archer

* * *

THOMAS E. PLETCHER, 43, pastor of First Christian Church, New Castle, Pa., past two years, was a home missionary five years in the Pennsylvania Coke Region . . . taught at Lynchburg (Va.) College while minister of Euclid Avenue Church there . . . academic degrees: B.A. and M.A., Phillips University; B. D., Yale Divinity School; Ph.D., U. of Pittsburgh . . . directed Virginia Adult Conference two years; member International Convention Recommendations Committee, United Christian Missionary Society Nominating Committee, Pennsylvania Christian Missionary Society Finance Committee, and Board of Directors of Carrie Hedrick Seay Children's Home . . . in 1937 married Inez Martha Calhoun who holds A.B. from Lynchburg and M.A. from U. of Pittsburgh.

Mr. Pletcher

* * *

LOUIE E. THROGMORTON makes about 300 speeches a year, believes Disciples are the "sleeping giant" . . . an ardent baseball fan, the affable layman has been vice-president and public relations director of Republic National Life Insurance Co., Dallas, Tex., since 1951, is board member of East Dallas Christian Church . . . born at Piggott, Ark., the son of Omar Throgmorton, he became a Disciple at Jonesboro, Ark., in 1911, later was deacon and elder in First Church, Little Rock, where he taught a boys' class that included Dick Powell, now a Hollywood star . . . at Stuttgart, Ark., Louie was treasurer of new church building fund, men's class president and choir director . . . moved, with his wife Grace, in 1933, to Shreveport, La., was elder and teacher of men and youth in Kingshighway Christian Church, interdenominational classes at Centenary College; chairman Round Table of Christians and Jews, president Grand Opera Association and the Symphony Society.

Mr. Throgmorton

—BELL RINGER

WORLD CALL

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Called to the Impossible

THE July 24 issue of *Presbyterian Life* carries an excellent article on the ministry by its capable layman editor, Robert J. Cadigan. Entitled "That Splendid Trust," the article grew out of a commencement address to the graduates of Western Theological Seminary. One section in the article deals humorously—and yet with serious overtones—with the qualifications looked for by laymen and pulpit committees when they talk about ministers or look for a minister. From this section we quote:

"The ideal minister should be financially solvent and happily married. His wife should be interested in everything and attempt to manage nothing. He should spend one-half his time with youth, one-half with men, and one-half his time in study. (Study is particularly important because the sermon is the main reason why many people attend or stay away from church.) Another half of his time should be spent counseling anyone who has an emotional problem, another half calling on the ill and confined, another half calling on new residents in the community, and another half calling on the faithful and the healthy. He should be active as a presbyter and as a leader in civic affairs. In his congregation he should be a good administrator. As such he should be capable not only of inculcating sound principles of stewardship, but also of actually raising money. At least he should cause the money to be raised. Thus the complete pastor consists of at least nine or ten halves, none of which should be less than zealous. If, by giving equal attention to all of these halves and to everything expected of him, he then becomes himself a client of the psychiatrist, it must be recognized that, even before his ordination, he apprehended this occupational hazard.

MR. Cadigan goes on to say that laymen expect their minister to be "something special—better, wiser, kinder, and more durable than even a slender knowledge of the nature of man would warrant." To measure up to such expectations on the part of the laymen or to his own high hopes is for the minister impossible. Yet the fact that "That Splendid Trust" is placed in the minister is a tribute to the nature of his high calling. "No man," says Mr. Cadigan, "can possibly be worthy to be a minister, and yet he can be. Men of human frailty can be men of miraculous strength and of wondrous witness, not by virtue of high moral resolution but by virtue of the Holy Spirit that dwells within them."

The Christian minister is indeed called to do the impossible and to be what no man can be. And yet—through the trust placed in him by those among whom he lives, through his own complete commitment, and through the wonders of God's grace—he discovers again and again that what was not possible has surely come to pass.

Confidence Well Placed

WE believe that Philip Murray, labor leader and Roman Catholic layman who died in November, 1952, would have given hearty approval to a grant made recently to the National Council of Churches by the foundation established in his memory. In announcing the grant of $200,000 the Philip Murray Memorial Foundation said that the entire amount would be used by the National Council "on behalf of the practical application of religious principles to the everyday world of economic life."

Half of the amount will be used to assist in financing over a period of years the Council's educational program in the area of the church and economic life. The additional $100,000 will be used for a Philip Murray Fund to establish and maintain at the Council's national headquarters a permanent library and research service in the field of the relationship of religion and ethics to economic life. This library and research center will serve the churches and interested members of the public.

The National Council has a deep concern in scholarship and research. It has a reputation for getting at the facts of a situation before it speaks out. That is an admirable quality and one that inspires confidence such as that expressed in the Murray Foundation grant. A similar grant of $100,000 was made several years ago to the Federal Council, one of the National Council's predecessor bodies, by the Rockefeller Foundation, for the underwriting of special studies on the relation of religion to business. This more recent gift will further strengthen the Council's program of study and research on the highest possible level. We repeat that Philip Murray would doubtless have rejoiced in seeing his name linked with such a project conducted by the principal cooperative and coordinating agency of more than 35,000,000 American Protestants.

The Church and Its Ministry

By WILLIAM MARTIN SMITH*

THE church, like the individual, has stewardship responsibilities. The church is accountable to God for the use of its resources. One of the greatest of these is the resource of manhood and womanhood serving the church in the Christian ministry throughout the world. Because this is the most precious possession God gives the church for its work, the church should always make wise use of it for the sake of Christ and his growing kingdom.

Approximately 385 ministers and missionaries must be replaced each year among Disciples of Christ. More than 150 retire, become disabled or die in active service annually. The more than 200 others represent those about whom little is known except that they are no longer in the ministry.

New Workers Needed

It is evident that more than 400 ministers and missionaries would need to complete their training each year in order to meet the needs of new churches and new mission work. There are, unfortunately, far too many churches that expend and do not make replacements in the ministry. More and more churches are becoming aware of their own responsibility in Christian stewardship of undergirding the ministry so that it can continue to serve. This means that the individual church must share in the God-given task of recruiting, training and sustaining the ministry and not simply "use up" preachers, teachers and missionaries.

Both church and minister should expect to expend themselves without reserve for the cause of Christ. But the minister alone cannot give an account of Christian stewardship in this regard. The church has a responsibility before Christ for the total ministry.

One of the greatest causes for attrition in the ministry of Disciples of Christ is found among those who, along with their churches, have not been aware of the importance of the Pension Plan. When the solemn thoughts of maturity finally force their way into their consciousness and they view the consequences of death in active service with the leaving of dependents, or of total and permanent disability, or of old age, without the Pension Plan, they sometimes turn away from the ministry for an answer to these problems. Others remain in the ministry and together with their families try to prepare for the consequences of their churches' lack of stewardship.

Tragic Experiences

Sometimes these situations lead to tragic experiences for both the church and the minister. Two years ago as I traveled through one of the great states I visited a minister of a strong county seat church. Before coming to that church he had divided his time between the ministry and selling insurance. When he came to the church he informed them that he did not need the Pension Plan because he had "plenty of protection." As I talked with him he repeated this to me. I am sorry to report that in a few months he succumbed to a fatal illness that kept him out of the pulpit several months before he died. When his insurance was paid the amount that he had called "plenty" amounted to less than $3,000.

It was necessary for his church to take up a private subscription in order to pay off hospital and doctor bills and to make arrangements for the widow to move to another community. It is altogether likely that this widow will need to be provided for out of Ministerial Relief gift funds. That church now recognizes that it has a responsibility not only to its present ministry but to the total ministry. It has passed a resolution that no minister will be called who is not a member of the Pension Plan. The amount they paid in the final expenses for the deceased minister would have covered the Pension Plan dues for many years. And far greater benefits would have been available.

Family Protection Program

Beginning on July 1 the Pension Plan benefits were expanded under what was called "The Family Protection Program." This name will now pass out of existence since the new benefits will become an integral part of the Pension Plan for the enrollment of all new and renewing churches.

The following benefits under the Pension Plan are available in life's three major exigencies:

1. First of all are the benefits which come when the minister is no longer able to continue serving the church because of age. These are called retirement benefits. The annual retirement pension payable after age 65 accrues at the rate of one-seventieth of the total salary upon which full dues are paid. In a typical case as to salaries received, a minister who serves in churches of Disciples of Christ a period of forty years will draw a monthly retirement pension of approximately $200. When he dies in retirement a death benefit of $500 will be paid to his widow or his estate. The widow also will continue to receive a Widow Pension amounting to one-half of the pension her husband was receiving.

2. In case of the total and permanent disability of a member there is a Disability Pension up to $900 a year. This is payable throughout the entire disability. There is also the provision that during disability, pension credits will continue to accrue for the member

*Mr. Smith is special representative of the Pension Fund of Disciples of Christ.

Through the Pension Fund A Church Protects Itself And Shares in the Task of Undergirding the Ministry

upon the former salary base without payment of dues until the minimum pension has been reached. The same death benefit applies for the disability pensioner as for the retirement pensioner.

3. If a member dies in active service there is a lump sum Death Benefit of $1,000 plus one full year's salary, the totals not exceeding $7,000. A Widow Pension of $300 a year or one-half of the accrued pension credits, whichever is greater, is also provided. A pension of $100 a year is paid to each minor child. All Widow Pensions are payable to death or remarriage. The Minor Child Pension is not affected by the remarriage of the widow and is payable to age 18, or to age 21, if the child is in school.

Where minor children are left full orphans, the amount of the Widow Pension, equally divided among the children, will be added to the regular Minor Child Pensions. If the death benefits have not already been paid, these also are paid for the children.

The dues required for this Pension Plan are three per cent of the monthly salary base for the minister and an amount equal to nine per cent for the church.

More than Nine Million Dollars

From its beginning the Pension Plan of Disciples of Christ (and its predecessor, the Board of Ministerial Relief) has paid over nine and a quarter million dollars to more than 4,100 persons. At present there are 4,565 members of the Pension Plan, more than 4,875 church and organization accounts and more than 1,150 living beneficiaries.

The Pension Plan is not just a scheme of insurance for ministers. True, it is a contributory, reserve pension system, and it fulfills specific contractual obligations to its members. But it is more than this, as is evident from the following considerations:

First, as a brotherhood pensioning system operated as a non-profit church-related institution, it can provide benefits that cannot be secured from the secular and commercial field at like cost.

Second, the Pension Plan exists because of a recognition that the church has a stewardship and responsibility for the total ministry. Benefits are drawn particularly to favor the members who serve on low incomes. Likewise, benefits follow the Christian minister wherever he goes, under all circumstances, in all lands and in all conditions of health and age.

Designed for Ministry

Third, the Pension Plan, unlike many industrial and government pension systems, is especially designed for the ministry. Widow Pensions are approved whenever death occurs in the ministry, because ministers and missionaries do not usually own property or other capital resources which they may leave to care for those who served with them and whom they leave behind.

Finally, the Pension Plan exists to provide the means of going beyond the legal and contractual benefits of the Plan itself, regardless of how fine these provisions. Because there has been an effective plan and because it is owned and operated by the churches, gift money from the churches has gone without cost to recipients of Ministerial Relief and to those whose low pensions have been supplemented by regular gifts.

Minimum Pensions

In this connection there is no member pensioner receiving less than $50 a month and no widow pensioner receiving less than $25 a month.

This is sound Christian stewardship and an effective step toward the fulfillment of the church's moral and scriptural obligation of undergirding the total ministry—"In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel." (*I Corinthians* 9:14)

Serving the Churches and the Ministry

—The Pension Fund has met every contractual obligation to its members and in addition has paid out $6,017,074.99 in gift benefits.

—Since 1895, $2,002,737.76 has been distributed for ministerial relief.

—The total assets of the Pension Fund now are $17,754,824.69. This represents the funds and reserves to pay present and future pensions.

—The earned interest of Pension Fund assets last year was 4.88 per cent, the highest of any of the church pension funds in the United States.

—Today 1,126 ministers, missionaries, widows and orphans are receiving benefit checks regularly.

—Since 1931, the Pension Fund has paid out benefits contractually amounting to $5,942,057.37.

—Reserve chaplains in active duty are having their nine per cent dues paid through the Week of Compassion.

—Pension Fund books are audited regularly by a firm of certified public accountants.

—A leading actuarial firm is employed to make an annual study of the Pension Fund, assuring actuarial soundness through adequate reserves.

"What Shall I Do, Lord?"

By HOLLIS L. TURLEY*

A LOVELY little girl was in a party rehearsing a coming wedding. She was quite young, and it evidently was her first experience as a flower girl, for she asked her mother a very important question, "Mommy, what am I to do?"

The mother painstakingly pointed out the necessary steps: "Walk carefully and keep step with the music. Hold the flower basket in your left hand and with your right hand drop the rose petals along the aisle as you walk toward the front of the sanctuary."

Dr. Turley

Soon the notes of the familiar wedding march were sounded and the tiny towhead started down the aisle, evidently with but one thing on her mind—how to get to the front of the sanctuary. Holding the flower basket with both hands she marched confidently down the aisle and took her place in front of the wedding party where she was heard to say, "Look, mommy, I saved them all." The mother's meticulous preparation for her daughter's part in the wedding had little effect against the child's inner desire to *save* those lovely rose petals.

The Apostle Paul began his Christian life by asking of his Heavenly Father a question similar to the little girl's question to her mother. "What shall I do, Lord?" he asked. Paul never ceased asking that question until the end of his days. It dominated all his teachings, determined all his movements and chartered his ultimate destiny in life. In Paul's own mind he was convinced that there was only one thing he could do—"I am determined to know nothing among you save Jesus Christ and him crucified." He was a one-purpose man and that purpose was to be faithful in his stewardship.

The real motivation in all Christian stewardship is bound up in that one question, "What shall I do, Lord?" Too often we have simply held up needs and causes worthy of consideration. While we would not minimize the lifting up of these worthy causes, we do feel that this does not go to the heart of Christian motivation. The lifting up of worthy causes will enable Christians to give intelligently and wisely, and certainly Disciples of Christ would not be next to the bottom among religious bodies of America in their stewardship had all the money we gave away been given intelligently and wisely. But there is a fallacy in this approach to stewardship—a fallacy in the motivation for giving. We need to go deeper.

Down through the years there have been countless efforts to lead men to a proper understanding of Christian stewardship and a wise and benevolent administration of their resources. Charles Dickens portrayed suffering and appealed to pity as a means to encourage people to administer their resources in a wise way. Robert Owen stressed the personal advantage that could be gained if men would invest their resources wisely in Christian causes. Booker T. Washington attempted to implant a deeper sense of social responsibility as a motivation.

The Apostle Paul was aware that nothing could be so effective as the acknowledgment of the Lordship of Jesus Christ! When a Christian acknowledges this he will immediately seek a means of expressing his gratitude to God in fields of service around the world. He does not need a cheer leader to hold up needs and arouse his emotions to encourage him to give to worthy causes. In fact he will not even need to be asked. He will ask the question the Apostle Paul asked when he said, "What shall I do, Lord?"

First Is Commitment

As one studies the stewardship of individuals, local churches or major religious bodies one cannot but be convinced that those churches or religious bodies with higher per capita giving have developed it as their people have first committed themselves to God and have acknowledged his ownership.

There is a small Indianapolis church, well known to many persons who live in that city, with a membership of 250 persons. The missionary budget of this church this past year was $54,000. Was this magnificent response to world causes the result of this pastor's being better able than other ministers to lift up the needs to his people? The answer is very definitely, "No!" The answer is to be found in the members' commitment to God as Christian stewards.

This "Year of Stewardship" is but a phase of the Long Range Program of Disciples of Christ. Disciples can continue giving spasmodically and on an emotional basis, or they can rise to the high level of Christian stewardship in the years that are ahead. In expressing gratitude to God let all Disciples of Christ ask, "How can we invest our possessions for the betterment of mankind and the strengthening of the Kingdom of God here on earth?"

*Dr. Turley is executive secretary of the Pension Fund of Disciples of Christ.

Disciples of Christ Need a Deeper Motivation for Stewardship—A Sense of Total Surrender to Jesus Christ as the Lord of Life

Dan Genung, pastor and director of All Peoples Christian Church and Community Center in Los Angeles, visits with a neighbor.

A Parish in a City

All Peoples Christian Church Exists to Serve its Neighborhood

Text by DAN B. GENUNG* Photos by NOLAN PATTERSON from BLACK STAR

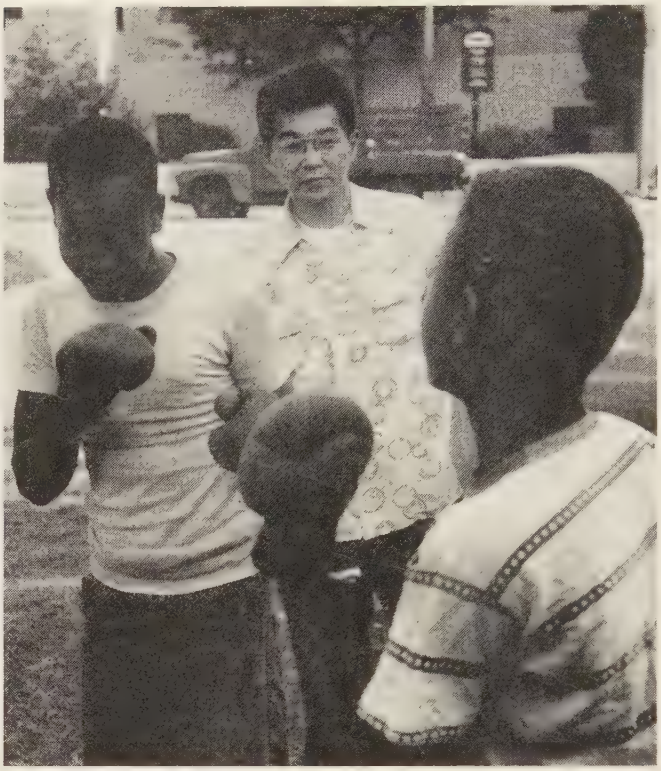
TWO calls may not add a family to a downtown church, but two hundred calls will. I'm fairly sure of that. We met some teen-agers from one family during our first few months in Los Angeles, back in 1942 when the work of All Peoples Christian Church and Community Center was in its primary stages. The girls said they were Roman Catholics. The family became friends.

Calls during the following twelve years covered many phases. Sometimes I went to learn more of the home background so that my guidance of the youngsters on the playground would be more fruitful. There were calls to invite people to a specific activity of church or center; visits to tell of impending summer camp, or of vacation church school; casual conversations with the man of the house as he mowed the lawn; short talks with members just returned from the hospital; a word with a child injured slightly by an automobile.

But in all these calls there was present a quick prayer that the spirit of Christ should be in every contact; that God's will be done in his own time; and that the

*Mr. Genung is director of All Peoples Christian Church and Community Center, a home missions institution of the Disciples of Christ, located in Los Angeles, California.

Activities for growing boys form an important part of the program at All Peoples. Above, friends look on as Stanley Kroong (right) receives a YMCA membership from Gene Stacey.



Sports help develop physical vigor and the spirit of fair play. Here Joe Ide, All Peoples' administrative assistant, referees a boxing match between Charles Lloyd and Ronald Craig.

caller would not evaluate the call on the basis of immediate results, or of getting people out to a specific meeting.

In time the calls took on a different note. There was counseling with the girls who decided that they would be married at All Peoples; dedication services for babies; a funeral service and the church's ministry when an infant rejoined his Heavenly Father; evangelistic calls during successive Easter seasons. One . . . two . . . came into the church; and then in 1954 five from that first family were among the fifty-nine persons who united with All Peoples on February 14!

Of the eighty-six persons who joined us during February, 1954, sixty were neighborhood friends. Some were children who had been in our clubs, at our camps and on the playground. Parents came, knowing our church through the children. Some came by transfer, saying that because the children's loyalty was here they would keep the family together. A little child led the way in more families than one.

All Peoples simply tries to meet the needs of people in the spirit of Christ. Those needs may be for recreation or for a place to study. Perhaps there is a need to learn English, or to give vent to hostility through athletics, tumbling or handcraft. What better way is there to sublimate frustration than through clay modeling, ceramics, or daubing with finger paints?

As I write this, a boy in his teens disturbs me in my study. Something on his mind takes hours to come out. Orphaned, living with an aunt, on his own, he's been with some of the boys when they tried out marihuana. It's no good, but he can't tell on them. He's deathly afraid to lose their friendship or to turn them into enemies. Can a guy stop its use? What shall he do?

We stress service to the total family. Our church school brings out parents to Promotion Day services in September; there's an Autumn Festival and a May Fun-fair. At these we emphasize things the family can do together—family crafts, party activities, singing games, family worship, and anything else in which all may join. These augment but do not replace the emphases at Christmas, Easter and Thanksgiving when it is possible to get Christian messages into the home.

For example, last Christmas our teachers delivered, in carefully decorated shoe boxes, ideas for the members of the home to use on several evenings. They included materials and directions for making gifts, family song, prayer and worship services built around Nativity scenes, decorations and worship centers that carried the real message of Bethlehem.

Social-center Type Program

Ours is the social-center type of program, including a nursery-kindergarten where preschool children are cared for daily. The Nursery Mothers' Club brings home, teachers and church closer together. But the fact that we offer child care and other activities of the community-center type does not set us apart as a special case. Neither does the fact that our church serves Negroes, Anglo-Saxons, Japanese, Chinese, Koreans and Latin Americans.

We feel keenly at All Peoples that we are part of the problem of the inner city, the current social frontier in America. Our neighborhood possesses some stability but basically it is in transition. So is all of southern California and every great city. If Protestant churches are to succeed or to survive in either downtown or

metropolitan areas, most particularly in those where the population lives out of suitcases, our churches must develop both a philosophy of service and techniques for ministering.

Who ministers to the inner city? Who will act as pastor to a parade? Can we expect thousands of families to enter Los Angeles, fail to identify themselves with community institutions and associations except those forced upon them (public schools and perhaps labor unions), float through a time of uncertainty before purchasing a home farther out—and still be consecrated church members?

I am convinced that the basis of the difficulty we face in the big city is the fact that we have no clear-cut concept of *parish*. We do not, as laymen, or church staff, accept responsibility for our neighborhood. We're learning. Through comity planning we now seek to serve all who move into a new geographical district. But do the established churches in downtown areas regard every new neighbor as a prospect, as a human being in need of the gospel of Christ?

Let's face it. We have not accepted parish responsibilities. The new neighbors are foreign, so we complain that the neighborhood is changing. They must automatically be Catholic, or perhaps Lutheran; at any rate, they're not interested in us, or we in them. Maybe their complexions are different. We're afraid to invite them. We're not prejudiced, just in a mental rut from seeing faces of only one color in our pews. So we damn our church people viciously by the casual words, "These new neighbors are a different class—they wouldn't feel at home in our church."

Let me mention two war brides from the Orient. Their homes broke up and both faced tragedy.

All Peoples stresses service to the whole family. Special emphasis is laid on promoting activities which the family can enjoy together. Above (left to right) Elmer, Sunney, Cathy and Gary Wong are making items for the All Peoples' bazaar.

At All Peoples open doors are open to all. And the staff is representative of the groups it seeks to serve. Here Mrs. Susie Arter (facing camera), staff member and handcraft teacher at All Peoples, makes a call on a woman working in her yard.

One of them has only a slight Christian background. She visits one or two churches, feels no warmth of welcome, and in solitary despair takes her own life.

The other, converted to Christianity before coming to America, knows there must be a place where she can worship, and she enters a house of prayer for all peoples. When I hear her tell of her own faith and of what it means to be welcomed in the Lord's house, I thank God for the missionaries who carry the gospel abroad, as well as for All Peoples where a lonely girl can bow her head in prayer.

All Peoples has tried to work out techniques of big-city evangelism. They may not apply in all situations; but if they bring some slight success in our area of high delinquency, rapid transition and cultural conflicts, they should also help elsewhere.

Need for Parish Strategy

First there is, obviously, the need for a parish strategy. Occasional surveys, with a family dismissed by referring their card to the proper denomination, are good but not good enough. Friendly contact neither exhausts the church nor the newcomer. He should feel that he is wanted; that he is a friend whether he comes to church or not. He should be made to know that his children can come for story time or any other activity; that the church is concerned about his working and living conditions; that the pastor (or church secretary, or a lay member) knows of a low-cost clinic where his mother-in-law can have her teeth fixed; and that quite a lot of people are having lots of fun walking with Christ in that austere church building on the corner.

I suggest that we open the doors of the church. Doors that are open and windows that are lighted speak a strong word of welcome. I believe in a seven-day-a-week program, for God is concerned with the way children spend their Saturdays as well as their Sundays.

City people are lonely. Children may come to play. Retired citizens will come to help mail out newsletters or to make costumes for a drama class.

"But where shall we get the staff?" That is a good question and I pray that when the 1954-55 Stewardship Year for Disciples of Christ is over, Christian tithing will place an adequate professional staff in every church. But I am sure that most churches have untapped reservoirs of leadership. Many who feel inadequate to teach a church school class will supervise boys in a gym or tell stories to children. Schools and colleges are eager to provide experience and supervision for students of group work, recreation, education, or Christian service. In fact, most church young people's groups carry on daily activities and would provide much helpful leadership to their church with very little encouragement.

The staff, either paid or volunteer, should be representative of the groups you seek to serve. If you have Negro neighbors, enlist Negro church school teachers, for open doors mean open to all. God created no second-class children. The doors of his house should be barred to none. It may be years before a Negro family will actually join a mostly white church, but they will permit their children to participate. And they are helped just by knowing that they are welcome, and that one of the church staff is from their group.

Availability in time of need, accessibility of the church staff and leaders, are vital if the church serves its downtown community. I'm intrigued by the "group ministry" boys who wear clerical collars and workmen's uniforms. They dramatize their identification with the people and their accessibility as religious leaders. Moreover, the use of storefront windows for office

All Peoples sponsors about thirty different clubs and interest groups organized for varying age levels. Here Miss Fran Mickel, group leader for the Bluebirds, teaches a cooking class. Girls also enjoy the classes in sewing and handcrafts.

space, as in the Westside parish of Chicago, dramatizes the church's presence and availability.

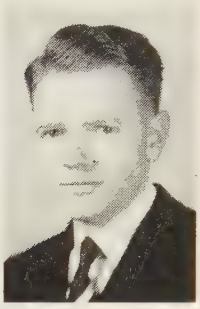
The pastor can be seen and known in the neighborhood. The children, if they know him through living in the church a portion of their time, will rush out and advertise his presence. I've heard "Who's that man?" behind my back hundreds of times from adults who want to know who it is that seems to know so many children. One of the most effective ways of making contact is walking home with groups of children after a class or activity.

Lastly, let me repeat that if the church lets its neighbors know it exists to serve them, that it is concerned with all their needs because God cares for them, it will survive and succeed in spite of the city's fluctuations.

The Pastor *Can* Help

But Persons Who Seek His Guidance Must Know What to Expect

By JACK M. SHERLEY*



Mr. Sherley

IF a person has been "having it rough" at home and feels that his family has been giving him a "hard time," he may want to talk to his pastor, but he wonders what he can expect if he does this. If he seeks pastoral counseling, a chance to talk out his feelings with his minister, how will he be received? If he goes to him formally in the pastor's study or if he invites him over to explore informally a family situation, will this make a difference?

Everyone has some ideas about what he should expect from his minister. As long as there have been pastors, people have turned to them and found help. They have been enabled to see their own strength where they had felt weak and helpless. They have experienced forgiveness where they had felt self-condemnation.

Deeper Significance

Recently pastoral care has been given a deeper significance and a consciously developed quality under the stimulus of advancing psychological understanding of family living and interpersonal relationships. This "new" wisdom and art actually represents, many of us believe, a rediscovery of that quality of relationship which Jesus put into practice in his own dealings with persons and families. It involves a deepened understanding of the second part of the commandment, "Love thy neighbor *as thyself.*"

We have so stressed the obligation to love others that it has been hard for us to realize that the capacity for genuine and productive love can arise only out of the life of a person who has mature self-respect. No person really *wants* to make trouble for his family or for himself. Yet troubles come and they are painful and devastating when they arise out of inner, unrecognized feelings of self-distrust.

The person who feels that his family has been giving him a hard time is actually in some way inviting the trouble without realizing it. The things he can expect from his pastor are acceptance and understanding which enable him to take a deeper look at himself and to see his own part in the relationship. Then can follow growth and the courage to be himself.

This process was illustrated in the life of a person who sought pastoral counseling. He and his wife were both trained religious workers. They had come upon difficulties of a painful sort in the first year of their marriage. His ability to study and his personal and professional effectiveness had been seriously hampered. He finally exploded in one outburst with his wife, but felt very bad indeed about having done so.

He made some efforts to recognize and deal with his very human difficulties. He even contemplated seeking help in counseling. But this idea met with rebuff at home. He was told by his wife that he just "wasn't Christian enough." She said, "You and I shouldn't have to seek counseling. We are counselors ourselves!" A poor situation had been made even worse by the implication that one should feel guilty for seeking help.

Finally this person did seek help. He was able to do so because he felt the need strongly enough and because of the friendliness and concern he encountered in church life. He wanted to go to the pastor and yet it was hard for him to tell his story. He expected to be censured for having felt anger and rage. He thought he would be told that his behavior and his feelings certainly were not Christian.

But he did not find in his pastor the attitudes he expected. Instead, the pastor met the confession of his worst behavior with acceptance. He did not condone. Neither did he scold nor tell him that he should feel guilty for having such feelings. The result was relief and an expansion of the religious worker's own awareness.

Few Questions

He did not encounter from the pastor an abundance of questions. His pastor was an intelligent and interested listener who heard the words and sensed the feelings they sought to convey. The pastor did not seek to give advice nor to make decisions for the man, but helped him to understand what was involved so that he could make his own decisions. He did not receive only words about God, but found an experience with a creative human relationship in which God was present.

The pastor was able to take part in this way because he had some understanding of and acceptance of himself. He, too, felt need and had experienced forgiveness and acceptance at the hands of another person and so was able to feel inwardly self-accepting.

Moreover, he was able to take part in this way because of his own skill which had been developed in training. He had, himself, talked out his own feelings with a skilled counselor and had learned the subtle processes of helping another as he found help. He had

(*Continued on page* 24)

*Mr. Sherley is associate professor of pastoral counseling at The College of the Bible, Lexington, Kentucky.

The Minister—

Key or Problem?

Mr. Greene

By WAYNE GREENE*

HOW often it has been said that the minister is "either the key to the problem or the problem itself." Perhaps this has been unjustly said many times. But when the problem under consideration is that of the stewardship responsibility and opportunity of the local church, we pastors know that the charge is valid. If the pastor is concerned about stewardship, the people will be concerned. If the pastor fails to lead the way, the congregation will not go forward.

The most familiar title of the pastor is "the shepherd of the flock." This assumes a familiarity with the Palestinian shepherd and his work. In a way quite contrary to our western method of driving sheep, the Palestinian shepherd always walked ahead of his sheep, and they followed without question where he led the way. While congregations of Disciples of Christ do not always follow "without question," it is true that they do follow where the pastor leads the way.

Many Reluctant to Take Stand

It is strikingly strange that many pastors are reluctant to take their stand and lead their people forward in this important phase of Christian experience which we call *stewardship.* Many would gladly shift this responsibility to the stewardship and finance committee of the church. In attempting to justify such action they would argue that this should be the business of the laymen of the congregation. The minister, they would say, would then be free to care for the more important spiritual ministry for which he has been called.

Perhaps two things should be said at this point. First, *money is spiritual.* Money is life. It is simply the convenient medium of exchange by which we share the investment of our lives, time and talent. Since each person has varying interests and abilities, he prepares his life and renders his ministry in a particular field of work. Since none of us is self-sufficient and since all are dependent upon one another, money is the medium of exchange by which we share our talents and ministries with one another. The pastor, therefore, is and must be concerned about the stewardship of his people.

A second factor must be mentioned. Paul reminds us that as "ministers of Christ and stewards of the mysteries of God . . . it is required in stewards that a man be found faithful." The pastor, by the very nature of his calling, is thus under direct obligation to God to lead his people in a wise accounting of their stewardship. A New Testament scholar has said that one out of every six verses in the teachings of Jesus has to do with one's relationship to his possessions. What Jesus considered to be of such tremendous importance must receive the careful consideration of his ministers.

Minister Is Better Informed

But more than this, the minister by the very nature of his calling and position will be better informed as to the needs of the church, both locally and world-wide, than any other member of the congregation. It is assumed that since he gives full time to the program of the church he will read many religious journals, attend conferences and conventions and use every other available means to be well informed concerning both the opportunities and the responsibilities of the church.

Not only is this the assumption of the local church, but also of the brotherhood of Disciples of Christ. State and national agencies send to the minister materials and information for the local church. A word of caution should be spoken at this point. Many ministers fail to convey and interpret these needs to the official board and membership of the church. Certainly the church is entitled to know what the needs are, and the minister is under obligation to present them to the proper local leaders. The church will then be in a position to determine what its response will be.

Has Unique Place

Yes, the minister has a really unique place in the total stewardship program of the church. It is true that "where there is no vision the people perish," but the positive statement of this same truth is equally true when it says, "where there is vision the people advance." The minister with vision sees the needs of his people long before they are aware of them. Then he shares those visions with the members of various functional committees of the church.

In the course of time the committees incorporate these visions into their plan of work. When this is done something wonderful has happened. Through leading and sharing, but never driving, the minister's vision has become the committee's plan. Since the committee is a functional part of the whole, the plan

*Mr. Greene is minister of First Christian Church, Salem, Oregon.

A Pastor Must Lead His People if They Are to Become Stewards

now becomes a part of the total program of the church, and the church will readily underwrite its cost and carry it on to its completion. But what if the minister had failed to interpret the need to the committee, or what if the minister did what many do and made the decision for the church without giving them an opportunity to decide for themselves? Success or failure often is rooted in this very point.

Assists Stewardship Committee

The minister also has a unique place in assisting the stewardship committee in setting up the budget of the church. There are some ministers who boast of the fact that they have nothing to do with the church budget; it is handled entirely by the laymen of the church. Fortunately, the number who so boast is relatively small.

A good minister is under obligation to assist the stewardship committee in setting up the budget. A good stewardship committee will seek the counsel of the minister, for it will assume that he is well informed of the needs of the church, that he has counselled with the various functional committees in the presentation of their needs, and that he has some techniques to suggest for the underwriting of the budget.

Minister Speaks for God

Important as these opportunities are, the minister's greatest contribution will always be made from the pulpit. Here he must speak for God. It is a grave responsibility. One may dare to approach the pulpit only after much prayer and only after one has the conviction that this is the message of God. If selfishness, greed and covetousness are basic sins in our day let the minister say so. If stewardship and tithing are now and have always been God's method of financing the enterprises of his kingdom let the minister say so. This cannot be accomplished by preaching one stewardship sermon a year.

Accounting Must Be Given

Stewardship is not a doctrine but a way of life. It recognizes God as the owner of everything we are and have, and it sees man as a steward who one day must give an accounting of his life. It involves the whole of life—time, talents and possessions. It reminds man of the eternal implications of daily living. What if the minister fails to speak for God in this phase of Christian experience? A minister must preach stewardship today with the same conviction and passion that Disciples of Christ "fathers" preached the necessity of faith, repentence, confession and baptism.

Let us never forget Paul's words, "as ministers of Christ and stewards of the mysteries of God . . . it is required in stewards, that a man be found faithful." God is counting upon the faithfulness of his ministry. The church assumes that its ministry is faithful, and it follows its leadership. The Kingdom of God awaits the faithfulness, conviction, consecration, preaching, and example of one such generation of "ministers of Christ."

Book Chat
By C.E. Lemmon

THE annual meeting led by the laymen at the old Cane Ridge Meeting House in Bourbon County, Kentucky—where the great revival was held under the leadership of Barton W. Stone—is gathering significance. Rhodes Thompson, pastor of the church at Paris, county seat of Bourbon County, has compiled and edited a volume of autobiographical material concerning Barton Stone and has included several addresses made at the annual Cane Ridge meetings. He calls the book *Voices From Cane Ridge.*

The introduction is written by Edgar DeWitt Jones and the first part is written by Mr. Thompson, giving a history of the church and the attempts to preserve the old meeting house. The facsimile reprint of the Stone autobiography recovers for this generation a valuable document. The chronicle of Stone, brought down to 1843 in the original publication by Elder John Smith, is included. This reviewer, having lived for nearly a quarter of a century in central Missouri, is interested in the fact that Elder Stone made his last journey from his home in Jacksonville, Illinois, to Missouri and preached his last sermon at a Missouri state meeting in the old Bear Creek Church, a mile and one-half northeast of Columbia. He died at Hannibal on his way home from that meeting.

Included in the volume are a dozen addresses made at the various laymen's retreats. The best of these from a historical point of view are the first two, made by W. E. Garrison and the late A. W. Fortune. The Garrison address is a masterpiece of succinct and appreciative interpretation of the Campbells and Stone in the early days of our movement. Dwight Stevenson's address on Walter Scott is also valuable. Other addresses included were given by Alben W. Barkley, Edgar DeWitt Jones, P. H. Welshimer, L. N. D. Wells, Edwin T. Dahlberg, Roger T. Nooe, Harold A. Bosley, J. Warren Hastings, and the late E. E. Snoddy.

THE big packet of materials sent out by Unified Promotion to all Disciples of Christ pastors for the Year of Stewardship contains reference to several books which should be read by leaders in the churches as texts.

One of them was definitely commissioned for the Year of Stewardship. This is the book by G. Curtis Jones, pastor of the Vine Street Church of Nashville, called *What Are You Worth?* This will be particularly good for the preachers as an example of interesting stewardship preaching. Many ministers hesitate about preaching on stewardship because it may be resented by the parishioners. Perhaps these hearers in the pews should resent some of it, for such sermons are apt to be dull and prosaic. Many preachers lose their imaginations when they come to stewardship preaching. Dr. Jones shows the right way in this little volume. It is a spritely book of stewardship sermons, filled with illustrations—biblical, classical, literary and personal. Every page is interesting. We are sure that no one came up to Dr. Jones after one of these sermons and said, "I wish you would quit preaching about money."

The essays in this book are grounded on the biblical premise that we are stewards of our lives, our time,

(*Continued on page* 45)

Geneva—City of Hope

Refugees from China Come to This World Council Center for Resettlement

By THEODORE B. PRATT*

THE big Scandinavian Airlines System plane just touching the runway at Geneva, Switzerland, was only forty hours out of Hong Kong. Inside, tired from their long flight, were forty-three European refugees straight from the interior of China.

Most of them were hard core—cases difficult to resettle because of advanced age, infirmity or chronic illness. Through the efforts of the World Council of Churches' Service to Refugees and other voluntary agencies, they were bound for church homes and a new life in Switzerland, France, Belgium, the Netherlands, Denmark and Sweden.

The first refugee with whom I talked was a bent old woman, sixty-seven years of age. In spite of weariness her face was radiant with joy in her new-found freedom. She still could not believe that she had been literally lifted out of a desperate situation in China to be set down among friends in Switzerland. While she and her companions were being served dinner in the airport restaurant, she suddenly picked up a bun and kissed it—so great was her thankfulness. She told me that in Shanghai she had not been permitted to buy food, simply because she was a White Russian!

One of 107 Refugees

This woman was one of 107 refugees to leave Hong Kong recently. Forty-eight went as new migrants to Israel, Turkey, Greece and Brazil. Transportation for all was arranged by the United Nations High Commissioner for Refugees (UNHCR) and the Intergovernmental Committee for European Migration (ICEM). But it was the persistent, attentive work of voluntary agencies such as the World Council of Churches that had actually found homes for these aged and helpless refugees in the various countries of Europe.

Most of the refugees were Russian in origin and of Eastern Orthodox faith. They had been living in Harbin, Tientsin, Peking, Shanghai and other parts of China since Russian revolution days. A few of the younger ones had been born in China.

Without legal status, most of them had refused Russian "passports" and were now faced with poverty, miserable living conditions and ill-health. They had sold many of their personal belongings to subsist and now they were at the end of their resources. The hope of resettlement—the dream of getting out of China—had actually kept some of them alive, and now that dream was being realized!

During the course of the dinner I had opportunity to speak with some more of them. It was not difficult to discern their reasons for wanting to leave China and their joy upon being here.

—World Council Photo

Above are two of the forty-three hard core refugees from China on their way to resettlement in church homes and institutions.

Mrs. A, for example, is more than sixty-nine years of age. She registered with the International Refugee Organization in 1948 but no country seemed to want a woman of her age. Her husband, a businessman, died three years ago at the age of eighty-one. Since then she has been living on money obtained from the sale of their personal possessions. She had no friends or relatives to help her, and she was afraid to stay in China.

Her only hope was to find some church organization which would take her into an old people's home. She finally found it—the World Council of Churches. The WCC with the aid of the UNHCR and ICEM made the arrangements for her departure. And through the love and compassion of the Hilfswerk of the Evangelical Churches of Switzerland, she is being given a home in Berlingen on Untersee, a picturesque lake in Switzerland.

Miss B and her mother had lived in Peking. Miss B is only twenty-eight and was ready to migrate with her

*Mr. Pratt is a member of the publicity staff of the World Council's Department of Interchurch Aid and Service to Refugees in Geneva.

mother to a Latin American country. Just before departure time she was given a final medical check-up. The diagnosis—tuberculosis. Her mother wouldn't go on alone.

Now, many months later, through the efforts of the Swiss Protestant churches again, the daughter is being given medical treatment in Switzerland. Her mother will stay and assist her in her recovery so that they can resume their journey to Latin America together. Only the beneficence of the Swiss churches lifted them out of the dreariness, fear and misery of the refugee's life in China.

Mr. C is only fifty and in good health. Born in Vladivostock, Russia, he had charge of a factory in Shanghai, where he lived for twenty years. "We couldn't do what we wanted," he said. "Everyone wants to get out." His parents had emigrated to Paris a year and a half ago where his sister and her husband also live. His place in a World Council refugee home at Sucy (near Paris) was guaranteed by a small daily payment offered by his relatives there.

A group of ten was scheduled to go to the home for aged Orthodox refugees in Cannes, France, sponsored by the World Council of Churches and the Tolstoy Foundation. There were already ninety-two Russian Orthodox men and women in the home and the welcome for the new inmates was to be a happy occasion.

World Council Representative

The World Council sent a representative to greet the group. Madame Zlotnikow, supervisor of the home, had all the rooms prepared. But just before departure one of the men died from privations suffered in a camp. His passing was a blow to his companions, and his empty room at the new home in Cannes a solemn reminder of their merciful deliverance from the misery of a hopeless and stateless existence in China.

Following dinner, there were a few short speeches by the UNHCR, ICEM and other intergovernmental officials. Representatives of four or five voluntary agencies came forward with token gifts for each refugee.

But nothing was as impressive to me as the expressions on the faces of those refugees. As some climbed back on their plane and others boarded a bus standing by, it was as if they breathed new air. Their expressions spoke eloquently. They seemed to say, "We thank God for delivering us. We want to thank all the persons and churches and governments who together have given us new hope and new life."

But the story does not end here. Only a handful of the total has boarded planes or buses. As of the end of April, 1954, the WCC office in Hong Kong reports that there are still more than 14,000 European refugees registered with that one office. Three thousand of those have visas and are now waiting for exit permits. Until they are granted these permits nothing more can be done for them.

But there are nearly 11,000 other refugees waiting in China—refugees who have *no* visas from overseas and *no* exit permits. And among this latter group there are *hundreds* of hard-core cases whose only hope is in the churches.

DEADLINE for the end of segregation in 1963 is the goal proposed by the annual convention of the National Association for the Advancement of Colored People meeting in Dallas, Texas, a few months ago. The one hundredth anniversary of the Emancipation Proclamation in 1963 was urged by the NAACP as an appropriate date that Americans might set for the end of all racial segregation. When one recalls that only 35 years ago lynching was still a major problem in this country and was still defended by many respectable people, and when one sees the tremendous advances that have been made in the elimination of discrimination against Negroes during that time, this 1963 goal takes on the stature of a real possibility.

FOODS are grown to be eaten and fibers to be worn and used," said Walter Reuther, president of the CIO, in a letter to the House Agriculture Committee as it was engaged in hearings on the distribution of "surplus" farm products. This conviction, which is more and more permeating the thinking of the nation, led on June 30 to the passing of the Agricultural Trade Development and Assistance Act under which our huge surpluses of foods and agricultural commodities will become available for distribution through voluntary agencies. CROP (Christian Rural Overseas Program) has already applied for almost 2 million pounds of butter, cheese, powdered milk and cottonseed oil to be shipped overseas to Austria, Germany, France, Trieste, Italy, Greece, Korea and the Near East for distribution among earthquake victims, war refugees and undernourished children.

THAT the Universal Military Training concept is rapidly changing to become the Universal Military Service Program was made increasingly clear by the Pentagon's new proposal revealed on June 18, 1954. It calls for (a) an indefinite extension of the draft and (b) local draft board decisions by lottery to determine which draftees would serve 2 years active duty and 6 years in a reserve unit, and which would serve "a few months" in the active armed forces and 8 years in the reserves. That this represents a complete change in the historic policy of our nation with regard to enforced military service should go without saying.

THIRTY-five thousand foreign students from most of the "free" nations of the world were attending American colleges and universities last year. This trend toward increased contact with the "intellectual cream" of foreign nations offers America an unparalleled opportunity for the "living out" of a good neighbor policy.

REFUGEES continue to trickle into this country (about 50 in the first year) under a law that provides for 214,000 over a three-year period. What's the matter? Apparently State Department and Immigration Service personnel are so frightened by the McCarthy-McCarran climate of opinion in America that they are unwilling to take any initiative whatsoever in helping to clear applicants for entrance.

Shown above in the academic procession at Tougaloo (Miss.) College are President H. C. Warren, center, and Dr. J. E. Walker, right.

A School To Serve the "New" Negro

Tougaloo Southern Christian College Will Help Mold Leaders

By J. EDWARD MOSELEY

I KNOW you graduates expect, when you get your diplomas, to go out and turn the world over. Instead, you'll find the world will turn you over," Dr. J. E. Walker, prominent Negro churchman and businessman of Memphis, Tennessee, declared at the eighty-fifth commencement of Tougaloo (Mississippi) College.

His discerning remarks about the new Negro in the new South were posited on a deep understanding of the sociological and economic factors which have improved the lot of southern Negroes in recent years.

Both the situation and the actual setting of the address reflected the new day for America's largest minority group. "The greatest blow since the Emancipation Proclamation," said Dr. Walker, "was the unanimous decision of the United States Supreme Court outlawing segregation of Negroes in public education." His audience of about 600 persons included the interracial faculty and a scattering of white Christian friends. Dr. Walker, like the graduates, faculty and choir, was robed in academic dress. He was a leader in the colorful procession that threaded its way across the historic, tree-shaded campus to the college chapel for the graduation service.

Dr. Walker called the recent merger of Tougaloo with Southern Christian Institute, "a step in the right direction," which "proves that Protestants can work together in Christian unity." He chose the new educational institution's name—Tougaloo Southern Christian College. He will serve as one of six representatives of Disciples of Christ on the new seventeen-member Board of Trustees that will meet for the first time this autumn.

The eminent business executive founded the Universal Life Insurance Company and the Tri-State Bank of Memphis. His son, A. Maceo Walker, associated in the businesses, was one of the first two Negro insurance actuaries in the United States. A personal tither, Dr. Walker has long been treasurer of the National Christian Missionary Convention of Negro Disciples. He was chosen by the Chicago *Defender* as one of ten outstanding Americans who rendered constructive service to Negroes in 1948. His wife, Mrs. Leila O'Neal Walker, studied at Tougaloo College. She and their son and his wife were among those who heard Dr. Walker's commencement address.

Tougaloo Southern Christian College will operate on the former Tougaloo campus. It is located seven miles north of Jackson, Mississippi, and one-fourth of a mile west of Tougaloo, which is on U.S. Highway 51 and the Illinois Central Railroad. The twenty college buildings include a frame mansion more than a century old, Woodworth Chapel, and hall and dormitories. More than $180,000 was spent within the last year or so to remodel and redecorate the buildings.

Church Colleges Help Negro

Church-related colleges are responsible in no small part for the new Negro in the new South, Dr. Walker stated. Under the Supreme Court ruling "there is no law which can sanction separate but equal schools," he said. "The Negro is equipped to make a contribution to the new South today." Rather than move elsewhere, Negro graduates may now remain in the South and find a new frontier of job opportunities in either business or the professions.

For instance, fewer than fifty of 50,000 certified public accountants are Negroes. "Negro business," he said, "could use thousands." He declared that "college graduates constitute the Negro's first team of the new Negro in the new South." In conclusion, he said, "my prayer for all people is that God make us men of strong mind and strong heart for times like this."

In keeping with developing opportunities for Negroes in the South, Tougaloo Southern Christian Col-

lege this autumn will offer nine new pre-engineering courses. A new professor with a doctorate from the Sorbonne in Paris will join the faculty. Engineering graduates have the choice of a career in industry, government service or teaching. Tougaloo Southern Christian College thus becomes one of the first Negro educational institutions in the South to establish a pre-engineering curriculum. Pre-medical and pre-dental courses are already being taught there.

Religious instruction, too, will be strengthened as a result of the merger of S. C. I. with Tougaloo. Disciples cooperation promises that the new school's pre-professional training at the senior college level will be more adequate and increasingly of a higher quality.

Standing Unequalled

The accredited academic standing of Tougaloo Southern Christian College is unequalled in that region. More than fifty per cent of the faculty hold doctorates and the others have at least a Master's degree. Such scholarly qualification is most unusual in a small church-related college. The interracial faculty includes Orientals and Europeans in addition to many Americans.

Several Tougaloo faculty members were educated at Disciples schools. The college chaplain and assistant professor of religion, John D. Mangram, was graduated from Jarvis Christian College. His wife, Mrs. Bobbye Durham Mangram, secretary to the college treasurer, is also a Jarvis graduate. Mrs. Hazel Stamps Moore, assistant college librarian since 1951, is a graduate of both S.C.I. and Tougaloo.

Alumni Approve

The alumni of both Tougaloo and Southern Christian Institute approved the merger of the two schools during official annual meetings this past summer. In a joint meeting at Tougaloo, a committee of fourteen persons was named to draft a new alumni association constitution and report at homecoming this autumn. H. M. Thompson, Jackson, Mississippi, high school teacher, was named chairman. Dr. C. B. Christian of Jackson, the Tougaloo alumni president, and John C. Lewis, S.C.I. alumni president, were named ex-officio members. Mr. Lewis is a member of the Park Manor Christian Church in Chicago. He said the merger of the two schools was "serious and important business to thousands of people." He added, "we have never felt we were strangers as far as Tougaloo is concerned." Sentiment was expressed among Tougaloo alumni for the election of Mr. Lewis as the first joint alumni president. Representative alumni of both groups expressed gratitude at becoming a part of a greater educational program.

"Fear of Freedom"

"The growing fear of freedom is hampering schools such as Tougaloo in their efforts to achieve the training of free minds," said Dr. Earl Lewis, president of Prairie View (Texas) A. & M. College, at the joint alumni banquet. Such a school as Tougaloo Southern Christian College, in his judgment, has a heavy responsibility to help preserve American freedom. The danger is, he added, that "we tend to subvert the very freedoms we seek to protect."

Mrs. Alice G. Buckner, secretary of institutional missions for The United Christian Missionary Society, which authorized the S.C.I. merger with Tougaloo, was delighted at the expression of Christian fellowship evident at Tougaloo. Greetings from the missionary board were extended by Mrs. Anderson B. Barnes of Los Angeles, member of the Society's Board of Managers. A graduate of S.C.I., where she also taught, Mrs. Barnes had part of her later education in Congregational Christian schools. She is now director of the Avalon Community Center in Los Angeles.

The Tougaloo graduating class of 54 members had three S.C.I. graduates. They were: Miss Dorothy Nell Hobson, Miss Carolen Moncure, and Clarence Thompson. Miss Moncure was graduated *cum laude* and received the dean's certificate for straight-A scholastic standing.

Dr. Warren Is President

Dr. Harold Collins Warren will be president of Tougaloo Southern Christian College. He was graduated from Princeton University in 1912 and holds the Ph.D. degree from the University of Pittsburgh. He was pastor of several Presbyterian churches before becoming president of Tougaloo in 1947.

A bi-racial board of seventeen trustees will supervise the new school. Six members represent the Disciples and six the Congregational Christians. When the board convenes for the first time this autumn the twelve members will select an additional five persons for board membership.

Disciples on the board are Lewis H. McAdow, Mrs. Alice G. Buckner, S. C. Meisburg, Dr. Paul G. Wassenich, Dr. J. E. Walker, and Mrs. Rosa Page Welch.

The Congregational Christian representatives on the board are Mrs. Lucius R. Eastman, Dr. Robert W. Harrison, Dr. S. C. Kincheloe, Dr. Philip M. Widenhouse, Robert O. Wilder, and Nelson M. Willis. The Tougaloo Library was dedicated in Mrs. Eastman's honor in 1948. A generous benefactor of the college, she was awarded the Litt. D. degree at the 1954 commencement.

Chartered in 1800's

Tougaloo was chartered by the Mississippi Legislature in 1871 and S.C.I. in 1875. Both thus form the cornerstone of Negro education in that state. Academic work at S.C.I. was suspended in 1953 after a survey revealed that students were seeking more advanced and specialized training than Disciples were providing at the Edwards, Mississippi, campus.

"The two schools together can do more for the world than they could do separately," declared Mrs. Buckner concerning the merger. Certainly few schools that have struggled so long for such a worthy purpose have a more remarkable opportunity just now. In a year when Disciples seek a better understanding of the problems of minority peoples, Tougaloo Southern Christian College affords a strategic place for additional participation in furthering increased Christian education for Negroes.

Shall We Serve God or Mammon?

In This Article a National Director Gives Four Reasons Why This Year of Stewardship Will Be a Year of Decision for Disciples of Christ

By ROY L. THORP*

THE year 1954-55 should prove to be most significant for Disciples of Christ as they launch "Our Year of Christian Stewardship." Following intensive preparation on the national and state level, ministers and stewardship leaders in local churches have been planning their stewardship programs for the year. These will be launched at a special service to be held between September 12 and 24.

Stewardship Year will become significant as it comes to grip with the basic issue of life.

It involves more than an effort to secure more time, talent and money from Christians, as much as these are needed. Jesus went back of these to the issue of what controls life. He knew that a person's conduct and character, his decision and destiny, are guided and controlled by a central factor, either God or mammon. It has to be one or the other for "no man can serve two masters."

This conflict between the material and the spiritual is as old as society. Though the scenes and the names may change, the struggle is between God and all that he stands for and the factors arrayed against God. Whether the opposing force is labeled paganism, materialism, secularism or communism, the basic issue is between God and mammon.

None can view our modern world without an awareness of the intensity of that conflict in personal and family life, in social issues and international relations. When life is controlled by mammon, whether it be money, things, pleasure or power, the results will be tragic. When God and the love of Christ control, life will be spiritually satisfying and abundantly useful.

The Year of Stewardship will be significant as it challenges Christians to the spiritual principles and Christian practices of true stewardship.

The objective of the Year of Stewardship is to challenge every church and every member with the principles and privileges of Christian stewardship, and as far as possible to commit every member to the full stewardship of life—time, talent and possessions, with major consideration to tithing. This objective seeks to lead all Christians to accept the Master's challenge, "Seek first his kingdom and his righteousness, and all these things shall be yours as well." *(Matt. 6:33)*

Stewardship is a true philosophy of life with reference to a man's relation to God, to his fellow man, to his possessions and to himself. The practice of stewardship in all its forms will then be a privilege of full partnership with God through Jesus Christ.

The Year of Stewardship will be significant in making the church effective for its supreme task of saving and serving humanity.

Jesus Christ entrusted to his disciples and his church the stewardship of the gospel and all its blessings. The church reveals its divine power and purpose only when its members render a true stewardship of life—time, talent and possessions. Almost any congregation could achieve spiritual wonders if it were sustained by the full stewardship of all its members.

The Year of Stewardship will be significant as the answer to the problem of world redemption, the urgent need of our time.

The destiny of nations and of civilization hangs in the balance. The answer is in God, who has the power, the purpose and the plan to save the world. God has entrusted to Christians the stewardship of spiritual, human and financial resources that are adequate for the task. Almost two million Disciples of Christ have declared their allegiance to His name. They have unlimited abilities and abundant financial resources. The Year of Stewardship is a united and intensive effort to consecrate life and resources through an effective church for world redemption.

Since the Year of Stewardship is fraught with such significance as affecting all Christians, the church and the kingdom, the service of launching the program for the year should be a significant experience in the life of the church. Plans made by the minister, the stewardship committee and all departments of the church should be complete. The time for action has arrived since it now becomes the program for the entire church.

A special service for this launching, planned to take place on some date between September 12 and 24, should challenge and inspire the whole church to participate fully and to expect great stewardship achievement during the year. When Disciples everywhere seek to become a brotherhood of Christian stewards, their spiritual blessing and power will be unlimited.

*Mr. Thorpe is director of stewardship for Unified Promotion of Disciples of Christ.

Literacy—the Key to Minds and Hearts

By EDITH W. SIMESTER*

"COME and see . . . that's me!" Menama excitedly called to her classmates. She had just learned to write her name and wanted them to see her wonderful achievement.

Menama supported her large family by taking in washings. Her grandfather had been a Batak headhunter from northern Sumatra. Early in 1951 a group of Bataks met to try out some new literacy charts. The teacher asked Menama, "Do you want to learn to read and write?" Menama giggled and nodded like a self-conscious child as she anwered, "Yes, please."

She learned to read the charts; then the teacher taught her to write the letters of her name. There were only four letters to learn: "e," "a," "m" and "n."

Menama could write her name; others could read it. She was an individual, a person different from all others. She had written her own name.

Thirty years of pioneering, of giving new dignity to masses in many lands through literacy, preceded Menama's experience in 1951. They began with Jimmy Yen, who found his life's work while serving Chinese coolies in France during World War I. A Yale student, he answered the YMCA's call for Christian youth to serve illiterate men building roads and trenches for the armies.

One night a coolie asked Jimmy Yen to write a letter to his wife. The next night there were three such requests.

Yen learned that these men did not know what the war was about nor why they had been sent to France. Not one could read or write. More and more asked him to write their letters. He also began to read news bulletins aloud nightly.

From studying the letters he wrote and the news he read, Yen discovered that he used about 1,000 Chinese characters. One night he announced that he would teach any who were interested to read and write.

China's coolies had never learned such things. Only 40 of the 5,000 men in camp dared try. They studied one hour each night for four months to learn the 1,000 words. For the final examination each man wrote a letter home and read aloud news that Yen had written on the blackboard.

Miracle to Others

This was a miracle to the other coolies. Yet hundreds had witnessed it. More men began to study. Shortly the whole camp was studying. Yen taught his method to workers in other camps and soon all 20,000 coolies in France were learning to read and write.

Next, Jimmy Yen began to publish the *Chinese Laborer's Weekly* to give the men something to read in the words they knew. Before these peasants returned to China they knew as much about world affairs as the students in their towns. The movement spread.

"I had to go to France to learn about my own country," Jimmy Yen told J. P. McEvoy, an American who interviewed him. "'Coolie' means

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—RNS Photo

Dr. Frank C. Laubach, second from left, gives a lesson in reading Hindi at Syracuse University. At extreme left is the literacy expert's son, Robert. Others, left to right, are Dr. A. C. Moore, literacy leader, and Dean Wesley Clark of the School of Journalism.

In Sixty-One Countries, Fifty Million People Have "Discovered" the World And Need Help in Choosing a Way

literally, 'bitter strength.' Now I knew I must dedicate my life to teaching my people, for only education would make their lot less bitter; their latent power more strong."

Today Jimmy Yen is working in the Philippines to set up a rural reconstruction training center. Here young people from all over Asia will learn to do what Yen did in China from 1919—1948. He set up rural centers to give the people literacy; and through literacy he helped them find better health, better agriculture, a higher economic standard, and spiritual enrichment.

About ten years after Jimmy Yen discovered how to give light to China's masses, Frank C. Laubach had a similar experience in the Philippines. He was a missionary to the Moro people but was not reaching them. To reach the people he soon realized he must know their language. But it had no alphabet; it had never been written. The people taught him the sounds and he made an alphabet.

His plan was simple and direct. What sounds does the language have? What is a common word that begins with each sound? Make a picture of the word. Choose a line from the picture to represent the sound. Separate that line as a letter. It was easy. In his book, *Wake Up or Blow Up,* Dr. Laubach says, "When the Moros realized that it was easy, they came by the dozens, then by the hundreds, and finally by the thousands."

Not Enough Teachers

Soon there were not enough teachers to meet the demand and people were turned away. The chief did not like this. "Make those who have learned teach others," he commanded. "If they don't, I'll kill them." Minus the violence the idea was good; so Dr. Laubach used it. It worked. "Each one teach one" became the familiar slogan.

One rule of Laubach's teaching is "Never say 'no' to an adult learner." Another is "Always praise and encourage." Being a sincere person Dr. Laubach had to discover that which he could praise honestly. When he saw something to laud in people the next step was easy—to love them. When he taught and loved people they responded by coming to his church. This was never made a requirement of learning, however.

Knowledge Not Enough

Dr. Laubach believes that knowledge alone cannot save the world. He has learned that if we love and pray while we teach, we open hearts as well as minds. With this philosophy and faith Dr. Laubach has gone around the world teaching. Look at this teacher and his work today. As a result of his efforts more than 50 million people speaking 234 languages and dialects, living in 61 different countries, have learned to read.

As the movement spreads, churches everywhere are learning and practicing this way. In Uganda, young Mulira reads of Dr. Laubach's work among Malay people. He makes an alphabet, charts and lessons for his own language. Soon the masses of Uganda are learning to read . . . soon the masses also are learning to write the language by copying the word-drawings. . . .

—Photo by Betty Mooney

Above are literacy workers in Allahabad, India, who are preparing a village wall newspaper for new literates in a four-week short course. Disciples of Christ share in this particular work by their support of Miss Betty Mooney, who serves at Literacy House.

In southern India the churches hear what is happening. Rathnum is sent to learn the method. He returns. Soon, in hundreds of villages the Christians, and any others who will meet with them, are learning to read. . . .

It spreads beyond the churches. By 1950 the United Nations through the UNESCO Fundamental Educational Program was teaching persons in thirty-four nations to read and write.

Governments Catch Enthusiasm

Governments catch the enthusiasm and invite Dr. Laubach to set up his system. In India he spends a year at the request of the new government. Centers are set up to train teachers to go to the villages, and also to train others to write materials for the new literates to read. This movement has learned, as Jimmy Yen did, that people must have something to read in the vocabulary they have acquired.

Did you ever ask a third grader to read your favorite book? He may want to, but he can't. He needs a book using the words he has learned, which tells about what interests him.

When adults learn to read they have the language of third graders but they have different interests. They want to know how to do better farming; how to get rid of malaria; how to keep babies free from the sores caused by yaws.

They also want to know that the God who causes the sun, rain and seasons loves them, too. Knowing this takes fear and despair out of life.

Where Do You Find Books?

Where do you find books that tell what these people want to know in language that they can read? UNESCO has issued a few and Pan American Union, a few. The Communists have many.

The church is also working on this through the Committee on World Literacy and Christian Literature. The task of the church is clear. We must write more and better materials for new literates than the Communists do. Here and there around the world we have begun to do it on a comparatively small scale.

In Allahabad, India, the church had already developed a great center for village people to learn agriculture and sanitation. Recently a literacy center has been added. Mrs. Welthy Honsinger Fisher, with Miss Elizabeth Mooney and three Indian co-workers, is training village people who come to the center to read, and to teach others to read. Some people with more education are learning to write for new literates. Disciples of Christ help support the literacy work at Allahabad.

This type of work is going on in Egypt, Liberia, Peru, Brazil, the Philippines, Indonesia—in all parts of the world.

More than half of the people of the world are still waiting to learn to read. The task is waiting; the need is great. Who will meet it? "The harvest is plentiful, but the laborers are few; pray therefore, the Lord of the harvest to send out laborers into his harvest." *(Luke* 10:2, RSV)

The Pastor *Can* Help

(Continued from page 14)

studied his own pastoral work under supervision. He had had training in a hospital or institution where specialized education in pastoral counseling is available.

During the past thirty years there have come to be more than forty such training centers in various parts of the country and more than fifteen hundred pastors have received this training. Many others have had similar education and the skill and insight involved has begun to permeate seminary work generally. This training is carried on chiefly through the Council for Clinical Training and the Institute of Pastoral Care.

This kind of training for the pastor enables him to deepen his understanding of persons and his own part in the pastoral relationship. But this remains a two-way relationship. Jesus said again and again to those who were healed, "Thy faith hath made thee whole." Likewise, it is the faith of the person who comes for counseling which enables him to respond and to grow.

Furthermore, he can bring his own discerning judgment as to whether the pastor he is seeing can be a help or not. It has already been indicated that if the person seeking help is met with rejection, anxiety or domination, he will not find the help he seeks.

If he finds a willingness to listen, he will be encouraged to go ahead. If he finds that the pastor is so anxious and full of himself that he does all the talking, he will turn away, perhaps to someone who can listen. If he finds himself scolded and condemned or patronized and coddled he will be able to sense that this pastor has difficulty in really understanding and in being close to people. If he finds, however seemingly courteous the pastor may appear to be, that he is being kept at a distance or covertly condemned or dominated, he will turn aside.

Pastor Will Prepare Himself

The pastor will do the best he can to prepare himself to offer constructive pastoral relationships. He will seek not so much to do things *for* people as to *be* someone to his people. He will seek, by the grace of God, to *be* the person through whom God's love is made real to the family and to the individual in trouble.

The person seeking and needing help will come. This is the first and perhaps the hardest step. He will seek to share himself, not simply to tell the words of a story, but to share his own being. Upon finding himself accepted, he will then be able to grow and will return to his family a stronger and more mature person.

Sometimes this will not happen. He may go from one person to another seeking real acceptance. But when he has experienced it, the gospel then becomes truly the good news of the love of God which Jesus intended it to be. And one more family begins to learn why the Master spoke of God in intimate family terms and called him Father.

The Southeast Extends a Welcome

Dr. Denney

By CECIL A. DENNEY*

IN October of 1914 the delegates of the Disciples of Christ gathered for their International Assembly in Atlanta, Georgia. Since then no International Convention has been held in the Southeast. This year, for the first time, the International Assembly will be held in Florida, at the Dinner Key Auditorium in Miami from October 25 to 31.

The Greater Miami Christian Church Fellowship is the organization upon which falls the responsibility for entertaining the delegates. This is an association of all Christian churches, cooperating in a great fellowship of planning, praying and working to meet the responsibility placed on them in one of the most rapidly growing areas in the nation.

The Greater Miami Christian Church Fellowship is about six years old. It began with five churches and now includes eleven churches in its membership. Four of these churches are less than three years old. It is hoped that at least seven more Christian churches will be organized in this area by 1960.

Churches on the March

Even with that number it is impossible to keep up with the rapid growth of this great southeastern area. Under the able leadership of the state secretary, Lawrence Ashley, the churches of Florida are on the march. Members of the Fellowship are hard at work in twenty-two committees so that the Disciples of Christ attending this International Convention in October will be entertained in the greatest convention of our brotherhood.

The International Assembly comes at a time when it is most needed in this area. Many of our people here in the Southeast have no conception of the greatness of our brotherhood—no idea of the simplicity, yet reasonableness, of our plea. They have not seen our younger preachers who are adding so much vitality to our cause, nor do they know the thousands upon thousands of like-minded Christians who believe in the ecumenical movement to which our people have contributed so much.

Distances Make a Difference

Too often our people in this area think of themselves as cut off from the main stream of brotherhood life. Distances even yet do make a difference. And many cannot afford to attend conventions in distant places. So when our people see this vast throng in our midst, listen to great sermons, hear inspirational messages from our leaders and missionaries, and share in the great communion service on the last day, they will take heart and thank God that they belong to so great a brotherhood. It will be like a new day and a new beginning for our people here in the Southeast.

Convention Theme Is Vital

The theme of the Convention, too, is vital—*God or Mammon?* When this theme was first proposed I must confess that it did not sound suitable for a convention theme. But its significance grows, for it expresses the deeper issue of our modern life. It can even become the central issue in the life of the church. And here in one of the centers of American life, where racetracks, jai alai, pari-mutuel betting and night clubs are important to many, one can soon grasp the basic importance of our convention theme.

But it is important to recognize that God also is at work in our community. A recent church survey reveals the fact that there are two hundred and seventy-nine churches in the greater Miami area; and that while in this same area the population is over 600,000 people, church membership exceeds 350,000.

Climate Is Tropical

To speak of the beauty of Florida and the Southeast would require more space than is allowed, for Florida has a beauty of its own. The climate is tropical and yet is cooled by the trade winds from the Caribbean. Based on surveys of geographers and meterologists, this is the only true tropical area in continental United States. Even in October only summer clothing should be worn by delegates to the convention.

Next door to us are foreign countries of great charm to which there will be pre-convention and post-convention tours. The homes and gardens, the tropical flowers and flowering trees, the royal palms, the beaches and swimming pools, all lend themselves to entertaining the three and one-half million vacationers who come to Miami each year.

Accommodations Available

There are over six hundred and fifty hotels in this area, not including the hundreds of motels. There will be no difficulty in finding accommodations in October at a reasonable price. We are expecting our people to make this the vacation of their lifetime and to have six days of mountaintop, spiritual experiences which will long be remembered by the delegates who attend. Our own First Christian Church of Miami is downtown in the middle of the hotel area, and delegates are welcome to make this their headquarters.

As the convention draws nearer there is a sense of excitement in being able to entertain so great a gathering. The pleasure will be ours. We will receive a hundredfold more than we can give. In the name of all the churches of Georgia, Alabama, North Carolina, South Carolina and Florida, we say, "Welcome to the great Southeast."

*Dr. Denney is pastor of First Christian Church, Miami, Florida.

—Photo by Donald West

Visitors to Nakon Pathom, Thailand, will see this Great Pagoda of the Buddhists.

An Open Letter To Would-be World Travelers

From KATHERINE SCHUTZE*

DEAR FRIENDS: Is it not true that the wishful thoughts called "day dreams" come to you again and again as you read accounts and see pictures of people and events in far and near places? These dreams can become your very own life experiences in 1955!

You can have the thrill of having fragrant *leis* placed around your neck in Honolulu, delight in the gracious friendliness of the Japanese, and experience the hospitality of the people of the Philippines. You can visit places in Thailand described in *Anna and the King of Siam* and become familiar with sights and sounds in India—even see the famous Taj Mahal.

After following age-old paths in the Holy Land to such places as Bethlehem, the Mount of Olives, Gethsemane, and the Sea of Galilee, you will marvel at the ruins in Rome and the handiwork of Michelangelo. In Geneva, the historic Protestant center, you will become acquainted with folk at the World Council of Churches and at the Ecumenical Institute in Celigny. There will be the remarkable sights to see in Paris, and you will revel in the historic and cultural places in England.

Can Be One of Twenty

You can be one of twenty who will "belt" the world with the usual tourist sightseeing experiences, but that "belt" will be studded with rare jewels of a double-plus quality that will include warm, friendly handshakes and chats with Disciples of Christ missionaries and national workers and jolly visits in homes of new friends.

Worshipful experiences in tiny bamboo chapels, churches and stately cathedrals with those of many different languages and dialects will be yours as you join them in praise, adoration and prayer. There will be contacts with persons in government and business circles, as well as with some Disciples young people in the armed services here and there. You will be investing time, but you will experience deep expressions of love and gratitude in those places and among those people who have come to know the love of God because of your personal concern through your church in following the Great Commission.

There will be more, for you will see the healing touch of missionary and national doctors and nurses in a few of our fourteen hospitals; hear the cheerful songs and recitations of eager students in some of our 276 schools; and feel the gentle touch of Christian fellowship along the banks of streams, in busy crowded city streets, on rough country paths, among the lowly and the rich, the enlightened, and the benign.

It just isn't true, friends, that the world is becoming smaller. It has long been this size. Modern communications and travel bring all places closer together, in a sense. Your real world will become ever so much larger because of new ideas that will come to you and new friends you will make and learn to love and respect.

Of course, you are asking how you can see and be in all these places and have your spiritual life lifted by seeing your own church in action across the world. Haven't you heard about the World Tour of Missions which you can join? It is being conducted by The United Christian Missionary Society. The group will meet for orientation at All People's Church in Los Angeles on February 20, 1955, and fly to Honolulu on the next day. Crossing the International Date Line, the tour party will fly westward into the setting sun—first to the "Land of the Rising Sun" and on and on around the world. The tour will include visits to thirteen countries.

Yes, you will see, hear and feel so much during sixty days of congenial and stimulating fellowship! There will be time for recording your experiences and for writing those letters and cards home. Also there will be opportunities to take pictures such as those on this page. But how will you find space in your suitcase for all the lovely gifts you will be tempted to buy?

And when you return home—what pleasures will be yours as you tell vividly your own experiences in the world of day dreams!

Visitors to the Philippines have an opportunity to see many scenes like this in the country areas. At right are women removing *palay* or uncooked rice from the granary to use in cooking.

—Photo by Miller

*Miss Schutze, national director of business women's groups for The United Christian Missionary Society, is a member of the Missions Tour Committee which is sponsoring a world tour in 1955. Information is available from the Committee, 222 South Downey Avenue, Indianapolis 7, Indiana.

Ten Per Cent Legion Grows Steadily

CHURCHES with at least 10% of the resident membership subscribing to WORLD CALL *in the year ending June 30, 1954, totaled 805, a gain of 72 over 1952-53. The 164 churches starred (*) had 20% or more subscribing. This is a gain of 19 churches. Seven churches were added to the list of those with 100 or more subscriptions. Eighty-six churches increased subscriptions by 100% or more, a gain of 59 over those who doubled subscriptions a year ago. This increase stands as testimony to the devotion and loyalty of World Call secretaries who, with the support of their ministers, have placed* WORLD CALL *in new homes throughout the United States and Canada.*

ALABAMA

	No. of subscriptions	Per Cent subscribing
Anniston, First	21	10
Athens	26	12
Birmingham Valley	15	10
Cullman, First	16	13
Decatur	17	11
Demopolis	12	20*
Dothan, First	12	15
Eutaw	21	20*
Eutaw, Union	10	10
Florence, First	24	11
Gadsen	17	11
Jasper, First	16	12
Lafayette, Pleasant View	10	11
Selma, First	55	14
Tuscaloosa, First	35	17

ARIZONA

Glendale, First	18	13
Tolleson	12	10

ARKANSAS

Arkadelphia	11	15
Bald Knob	24	17
Benton	11	29*
Camden, First	15	10
DeQueen, First	20	25*
El Dorado, First	48	10
Hot Springs, First	93	17
Jonesboro, First	37	16
Little Rock, Base Line	11	16
Little Rock, Pulaski Heights	40	14
Marianna, First	21	19
Newport, First	32	28*
Searcy, First	15	18

NORTH CALIFORNIA

Alameda, First	18	10
Corning	21	14
Daly City, Vista Grande Ave.	29	34*
Eureka	70	27*
Fresno, Belmont Ave.	71	14
Hanford	40	15
Lodi	29	11
N. Sacramento, Del Paso	27	16
Oakland, Fruitvale	42	11
Oakland, Mills Terrace	40	25*
Pacific Grove	28	25*
Palo Alto, First	28	14
Richmond, Barrett Ave.	31	12
Richmond, First	39	10
Sacramento, Freeport Blvd.	27	12
Sacramento, Fruitridge	25	31*
San Francisco, First	107	24*
San Mateo	25	14
Santa Cruz	70	32*
Selma, First	39	11
Tracy, First	15	19
Turlock	46	14
Vallejo	38	13
Watsonville	38	18
Yuba City	35	29*

SOUTH CALIFORNIA

Arlington	34	21*
Azusa	28	20*
Bakersfield, First	125	11
Baldwin Park, First	24	11
Beaumont	18	14
Brawley, First	22	14
Burbank, First	46	10
Burbank, Little White Chapel	70	14
Coachella Valley	18	17
Covina	32	12
Fullerton, First	102	11
Gardena, First	46	19
Glendora	78	24*
Hemet	22	13
Huntington Park	125	13
Long Beach, Bixby Knolls	29	18
Long Beach, East Side	100	16
Long Beach, North	35	11
Los Angeles, All Peoples	21	10
Los Angeles, Cypress Park	26	12
Los Angeles, Eastmont	22	11
Los Angeles, Griffith Park	21	12
Los Angeles, Highland Park	48	18
Los Angeles, Hollywood-Beverly	168	11
Los Angeles, Monroe Street	15	15
Los Angeles, Morningside Park	28	22*
Los Angeles, Wilshire	233	22*
Monrovia	66	13
Oceanside, First	29	13
Ontario, First	51	14
Pasadena, Bethany	69	17
Pasadena, Central	81	11
Paso Robles	15	14
Rialto	24	11
Rivera	19	21*
Riverside, First	103	15
San Diego, Pacific Beach	26	19
San Diego, University	278	24*
San Dimas, First	25	21*
San Pedro, First	65	25*
Santa Barbara, First	35	11
Santa Maria	35	14
Santa Monica, Sunset Park	16	11
Santa Paula	30	24*
Sun Valley	27	13
Temple City	52	11
Van Nuys, Central	150	14
Ventura, First	49	21*
Whittier, First	206	13
Wilmington, First	32	15

CANADA

Alberta, Edmonton, Central	24	11
British Columbia, Vancouver, Central	33	32*
Manitoba, Winnipeg, Home Street	31	36*
Manitoba, Winnipeg, Norwood	14	20*
Nova Scotia, Halifax, North Street	14	11
Nova Scotia, Weymouth	11	17
Ontario, Guelph, Church of Christ	14	18
Ontario, Owen Sound, Church of Christ	17	18
Ontario, Toronto, Hillcrest	86	21*
Ontario, Windsor, Giles Blvd.	21	11
Prince Edward Island, Summerside, Center Street	12	19

COLORADO

Alamosa	10	14
Ault	12	12
Burlington	15	11
Colorado Springs, First	158	12
Denver, Lakewood	25	49*
Denver, Park Hill	18	20*
Denver, S. Broadway	92	11
Denver, University Place	17	14
Fort Morgan, First	66	25*
Greeley, First	92	13
Loveland	33	16
Manzanola, First	39	53*
Ordway	15	10
Palisade	21	18
Pueblo, Broadway	42	13
Salida	19	17
Sterling	44	17
Wray	30	10

DISTRICT OF COLUMBIA

Bethesda, Maryland	18	11
Rockville, Maryland	15	11
Arlington, Pershing Drive, Va.	19	10
Vienna, Antioch, Virginia	12	10
Shepherd Park, Washington	48	17

FLORIDA

Bartow, First	24	24*
Bradenton, Central	15	10
Coral Gables, First	58	19
Ft. Lauderdale, First	46	11
Ft. Pierce, First	18	10
Gainesville	17	11
Haines City, First	20	20*
Jacksonville, First	61	13
Jacksonville, Riverside Ave.	72	12
Jacksonville Beach, First	22	29*
Jacksonville, St. Nicholas Place	10	10
Jacksonville, South Side	25	14
Lake City, First	11	17
Miami, North Dade	21	12
New Smyrna Beach	23	21*
Orlando, Central	68	10
Pensacola, First	45	16
Sarasota, First	36	13
Sebring	22	24*
Tallahassee	30	19
Zephyrhills	12	27*

GEORGIA

Albany	16	15
Atlanta, First	92	11
Atlanta, West End	42	17
Brooks	19	76*
Guyton	13	15
Macon, First	118	21*
Macon, Houston Ave.	15	10
Rome, First	24	11
Sandersville	19	19
Valdosta, First	29	11
Waycross, First	44	15
West Point	17	15

HAWAII

Honolulu, First	38	18

IDAHO, NORTH

Coeur d'Alene	44	12
Moscow, First	16	12

IDAHO, SOUTH

Buhl, First	37	11
Homedale	19	22*
Kimberly	28	12
Twin Falls, Valley	14	26*

ILLINOIS

Allendale, First	37	19
Arcola	26	14
Barry, First	17	11
Bement	18	12
Bloomington, Centennial	53	10
Blue Mound	60	14
Buffalo	11	16
Cameron	21	12
Carthage, First	30	12
Coleta	12	23*
Cuba	13	12
Eureka	63	11
Fandon	14	14
Flanagan	17	14
Gerlaw	12	17
Hamilton, First	28	10
Harrisburg	29	25*
Henry	20	16
Humbolt	11	10
Illiopolis	25	11
Jacksonville, Lynville	10	11
Kankakee, Central	73	13
Keithsburg	13	10
Litchfield, Barnett	10	29*
Long Point, Church of Christ	25	20*
Mackinaw	33	11
Maroa	28	15
Metropolis, First	41	11
Mt. Carmel, Barney's Prairie	12	20*
Niantic	23	10
Oak Park	24	11
Pontiac, First	24	13
Rantoul	41	14
Rushville, First	34	10
Shirley	11	16
Washington, Sunnyland	13	10

INDIANA

Alamo, Union	13	26*
Alexandria, First	32	11
Arcadia, Omega	26	16
Bainbridge	22	18
Boone Grove	14	10
Brook	13	11
Carlisle, First	16	10
Columbia City, Saturn	10	12
Crawfordsville, Whitesville	11	10
Daleville	16	10
Danville, First	79	10
Decatur	14	14
Delphi	39	16
Edinburg	30	10
Edinburg, Mt. Auburn	18	10
Evansville, East Side	144	32*
Fairmont	17	18
Fountain City, Bethel	12	15
Franklin, Union	25	12
Gary, Central	69	10
Glenwood	30	75*
Glenwood, Orange	14	19
Greenfield, Nameless Creek	15	14
Greentown, Meridian St.	39	22*
Hillsboro	24	16
Indianapolis, Arlington Heights	14	16
Indianapolis, Central	131	11
Indianapolis, Seventh	65	12
Jeffersonville, First	74	10
Kokomo, Macedonia	12	32*
Lizton	22	10
Markleville, East	20	11
Middletown, Sixth St.	24	12
Milroy	14	10
Monticello, Oak Grove	15	14
Mt. Summit	13	10
New Albany, Tunnel Hill	23	22*
Noblesville, Clarksville	31	22*
Noblesville, Refuge	15	12
Orestes	13	10
Remington, First	14	14
Roann	12	13
Rochester	34	10
Rolling Prairie	10	10
Rushville, Main Street	165	15

	No. of subscriptions	Per Cent subscribing
Russiaville, West Point	13	12
Salem, First	82	11
Sandborn, First	22	16
Sheridan, First	44	10
Stilesville	25	11
Union City, New Lisbon	16	10
Valparaiso, First	93	13
West Lafayette, Federated	50	26*
Wolcott	26	17

IOWA

Alburnett	11	14
Ames, Church of Christ	87	12
Bloomfield	125	14
Cedar Rapids, First	158	21*
Centerville, Drake Ave.	75	11
Chariton, Belinda	12	13
Clarinda	50	10
Clearfield	16	10
Coggon	25	19
Cumberland	11	15
Davenport, Cedar Memorial	23	13
Deep River	10	10
Des Moines, Indianola Heights	18	11
Des Moines, Mondamin	27	19
Drakesville	10	13
Fairfield, First	125	21*
Goldfield	11	16
Guthrie Center	26	10
Indianapolis, What Cheer	14	11
Iowa City, First	33	15
Kalona	11	13
Keosauqua	18	15
Milton	27	27*
Muscatine	16	13
Mystic	11	28*
Nevada	25	14
New Sharon, Union Mills	10	38*
Oakland	27	14
Ottumwa, Davis Street	96	10
Pleasant Hill	12	20*
Pierson	19	24*
Rock Rapids	19	13
Sloan	12	10
Washington	69	19
West Liberty	15	10
Whitten	10	10
Woodward	14	10

KANSAS

Belleville, Central	19	11
Caldwell, Central	32	14
Chanute, First	121	20*
Clearwater	36	13
Colby	29	10
Coldwater, First	24	10
Concordia, First	26	15
Fall River	18	36*
Goodland	45	28*
Great Bend, First	80	10
Greensburg	30	14
Hutchinson, Park Place	73	19
Latham	12	12
Macksville, First	58	24*
Medicine Lodge, First	67	13
Merriam	27	14
Ottawa, First	33	10
Overland Park	23	34*
St. Francis	41	12
St. John	18	23*
Sawyer	11	10
Scott City	138	20*
Smith Center	16	11
Stafford, First	50	14
Topeka, Central Park	41	11
Topeka, First	165	11
Topeka, Oakland	24	10
Ulysses	32	16
Utica	18	13
Wichita, Central	223	12
Wichita, Millbrook	22	14

KENTUCKY

Albany	10	10
Antioch, Lexington	19	12
Ashland, First	113	12
Bardstown	29	12
Berea, First	25	10
Buechel, Fairview	16	13
Burlington, Bullitsville	13	11
Butler	16	12
Cadiz	11	15
Clinton, First	16	15
Crestwood, Central	26	13
Daysville, Russellville	14	22*
Frankfort, Bridgeport	21	25*
Fulton, First	25	15
Ghent	13	13
Henderson, First	56	14
Hazel Green	12	15
Hodgenville	17	17
Hopkinsville, Ninth Street	88	10
Hustonville	17	13
Jeffersontown	24	12
Kevil, Bethel	22	12
Lawrenceburg, Fox Creek	12	10
Lexington, Central	344	14
Lexington, Woodland	97	15
Louisa	15	21*
Louisville, Cresent Hill	40	13
Louisville, First	140	10
Madisonville, First	122	18
May's Lick	18	12
Morehead	21	11
Morganfield	18	14
Mt. Sterling, Somerset	16	14
New Castle	16	11
N. Pleasureville	21	12
Owenton	22	10
Pleasureville, Berea	10	12
Ravenna	29	15
Rich, Herndon	13	33*
Salvisa	10	12
Sebree	11	11
Shelbyville, First	72	10
Shepherdsville	10	11
Simpsonville	25	15
Slaughters	13	15
Stanford	66	17
Tollesboro	36	18
Waddy	16	16
Warsaw	12	10

LOUISIANA

Crowley	24	21*
Hammond, First	33	18
Jennings, First	15	15
Lafayette	12	22*
Mansfield, First	10	25*
Monroe, First	51	13
New Orleans, St. Charles Ave.	39	10

MARYLAND

Baltimore, English Counsul	13	10
Baltimore, Govans	27	12
Hagerstown, Beaver Creek	16	10
Havre de Grace, First	29	33*

MICHIGAN

Ann Arbor, Memorial	41	25*
Cadillac, Church of Christ	19	11
Detroit, Bethany	65	20*
Grand Rapids, Cascade	16	17
Grand Rapids, Central	60	17
Kalamazoo, Central	46	13

Churches *in Legion* with Greatest Gain

	No. of Subs.	Gain Over 1952-53
Salem, Ore., First	224	133
Fort Worth, Tex., University Place	171	122
Cedar Rapids, Iowa, First	158	120
Rushville, Ind., Main Street	165	116
Macon, Ga., First	118	101
Whittier, Calif., First	206	86
Van Nuys, Calif., Central	150	73
Tulsa, Okla., Rogers Heights	106	69
Madisonville, Ky., First	122	66
Fairfield, Iowa, First	125	61

6 churches with increases in the 50s
8 churches with increases in the 40s
15 churches with increases in the 30s
86 doubled subscriptions or more.

Churches *in Legion* with Most Subscriptions

	No. of Subs.	% Subscribing
Seattle, Wash., University	533	22
Fort Worth, Tex., First	445	13
Dallas, Tex., East Dallas	364	10
Lexington, Ky., Central	344	14
San Diego, Calif., University	278	24
Los Angeles, Calif., Wilshire Blvd.	233	22
Portland, Ore., First	224	16
Salem, Ore., First	224	14
Wichita, Kans., Central	223	12
Whittier, Calif., First	206	13

Churches *in Legion* with Highest Per Cent Subscribing

	No. of Subs.	% Subscribing
Brooks, Ga.	19	76
Glenwood, Ind.	30	75
Sundown, Tex.	13	72
Portland, Ore., Southeast	60	61
New Bern, N. Car., Broad Creek	24	60
Muleshoe, Tex.	14	56
Lynchburg, Va., Perkins Park	25	54
Langley, Okla.	25	54
Manzanola, Calif.	39	53
Cordell, Okla.	12	52

Muskegon, First	28	14
Traverse City, First	30	10

MINNESOTA

Austin, Sterling	13	17
Garden City, Church of Christ	25	16
Minneapolis, Audubon Park	19	12

MISSISSIPPI

Greenville, First	27	15
Greenwood, First	30	12
Lambert	20	34*
Rome	13	24*
Tupelo	16	13

MISSOURI

Affton	16	19
Ash Grove	16	11
Bonne Terre, First	16	12
Boonville, First	38	13
Bowling Green	22	11
Braymer	13	16
Centralia, Tulip	13	13
Chillicothe, First	55	11
Coffey	16	17
Craig	14	18
DeSoto	10	10
Dexter, First	43	16
Farmington	18	11
Faucett	14	17
Fayette, Ashland	11	15
Frankfort, First	17	11
Gorin	11	14
Gower	21	13
Hannibal, Mt. Zion	19	27*
Holden	21	11
Holliday	30	22*
Independence, Crysler Ave.	22	16
Kennett, First	24	14
Kidder	14	10
La Plata, First	28	10
Lawson	10	17
Lee's Summit, First	32	10
Lewistown	16	12
Liberty, Thompson	10	14
Lone Jack	12	14
Madison, First	19	11
Marshfield	36	17
Maywood, Emerson	11	22*
Mendon	16	11
Monroe City	18	18
Monticello	10	29*
Mountain Grove	18	10
New Bloomfield, Dixie	13	34*
New Franklin	19	15
New Hampton	20	10
Orrick	11	10
Paris, First	40	11
Raytown	72	16
Richland, Fulton	12	12
Richmond, First	33	11
St. Louis, Dover Place	36	15
St. Louis, Northside	28	14
Santa Fe	11	12
Tarkio	12	11
Vandalia, Second	10	16

MONTANA

Helena	23	11

NEBRASKA

Alma	25	12
Bellevue	23	26*
Chester	13	10
Elwood	26	11
Humbolt	43	13
Minden, First	25	10
Overton	10	20*

NEVADA

Las Vegas	24	18
Reno	20	11

NEW MEXICO

Albuquerque, Sombra Del Monte	21	11
Artesia	43	22*
Las Vegas, First	14	16
Roswell, First	63	10
Santa Fe, First	15	11

NEW YORK

Brooklyn, Flatbush	27	13
Buffalo, Richmond Ave.	29	15
Buffalo, University	45	15
Elmira, Central	46	10
Poestenkill	15	20*
Pompey, Union	26	45*
Schenectady, Union Street	29	24*
South Butler	12	13
Syracuse, S. Geddes Street	18	19
Tonawanda, First	48	12
Troy, Eagle Mills	13	10
Troy, First	17	12
Williamsville	30	35*

NORTH CAROLINA

Ayden	47	15
Ayden, Timothy	17	11
Belhaven, First	18	11
Bellarthur	15	21*
Black Mountain	15	50*
Comfort, Chinquapin	10	19

	No. of subscriptions	Per Cent subscribing
Dunn, Hood Memorial	36	12
Everetts	20	20*
Farmville	76	23*
Fayetteville, First	23	34*
Goldsboro, First	63	15
Greensboro, First	58	23*
Greenville, Red Oak	25	12
Grifton, Bethel	25	14
Hookerton	11	16
Jacksonville, First	17	35*
Kinston, Airy Grove	16	11
Kinston, Armenia	20	16
LaGrange	22	15
Macclesfield	17	13
Morehead City	17	17
Mt. Olive	10	29*
New Bern, Broad Creek	24	60*
New Bern, Broad Street	33	10
Oak City	11	13
Pantego	23	31*
Pfafftown	26	12
Robersonville	39	11
Smithfield	11	32*
Spray, North	33	17
Stoneville	13	14
Walstonburg	17	16
Wendell	23	20*
Wilbanks, Elm City	13	26*
Williamston	30	10
Wilmington, First	61	20*
Winston-Salem, Bon Air	16	12
Winterville	14	27*

OHIO

Ashtabula	61	11
Chillicothe, First	10	11
Cincinnati, Oakley-Hyde Park	21	11
Cincinnati, Walnut Hills	71	12
Columbus, W. 4th Avenue	63	10
Dayton, Hillcrest	30	13
Elmore, Church of Christ	13	12
Fayette	26	20*
Findlay, First	44	10
Genoa	15	20*
Gibsonburg	17	17
Howard	13	18
Lima, Central	89	11
Marion, Kirkpatrick	16	19
St. Louisville	15	23*
Toledo, East Side	55	16
Toledo, South	18	13
Willoughby	40	11
Youngstown, Lincoln Ave.	11	10

OKLAHOMA

Antlers	11	11
Bartlesville, First	97	10
Blackwell, First	106	11
Broken Bow, First	13	19
Cherokee, First	76	15
Cordell	12	52*
Enid, University Place	146	21*
Guymon, First	24	21*
Hartshorne	19	25*
Helena	28	18
Hooker, First	12	14
Hugo, First	33	22*
Kaw City, First	15	19
Kingfisher, First	62	11
Langley, First	25	54*
LaVerne	25	19
Mangum, Central	31	18
Marshall	28	22*
Mounds	18	38*
Muskogee, Memorial	29	17
Mutual	10	10
Okema, First	21	13
Oklahoma City, Indiana Avenue	13	11
Pond Creek	21	11
Perry, First	52	10
Sapulpa, Linden Street	12	13
Sayre, First	27	10
Tulsa, Rogers Heights	70	19
Tulsa, Southside	29	11
Tulsa, Wheeling Ave.	112	14
Walters, First	21	13
Waukomis	16	11
Waynoka	14	17
Weatherford, Federated	21	13
Wewoka	35	11

OREGON

Astoria	24	15
Bend	42	12
Brownsville	13	17
Corvallis, First	64	13
Culver	11	17
Dallas	64	19
Dayton	29	23*
Forest Grove, First	106	18
Junction City	22	14
Portland, First	224	16
Portland, Kern Park	140	24*
Portland, Southeast	60	61*
Redmond, First	14	22*
Salem, First	224	14
Silverton	36	12

PENNSYLVANIA

Allison	12	17
Bellevue	40	14
Cannonsburg	15	12
Canton, North Union	11	15
Covington	21	11
Dallas, Huntsville	11	15
Erie	38	11
Mansfield, Canoe Camp	28	20*
Marianna	12	12
Pittsburgh, Beechview	11	12
Pittsburgh, Mt. Lebanon	29	14
Wilkinsburg, First	39	10

SOUTH CAROLINA

Greenville	12	10
Luray	15	20*
Moncks Corner	15	23*
Varnville	10	18

TENNESSEE

Bells, First	14	13
Byrdstown, Love Lady	11	18
Chattanooga, First	107	11
Cleveland, First	12	13
Columbia, Central	20	15
Humbolt, Central Ave.	55	13
Livingston	16	11
Memphis, Macon	17	11
Murfreesboro, Central	18	13
Nashville, Eastwood	33	10
Nashville, Vine Street	140	10
Nashville, Woodmont	195	37*
Oak Ridge, First	23	16
Paris, First	71	23*
Rockwood, First	55	11
Sparta, First	13	16
Springfield, Dozier	12	24*
Waynesboro, First	12	13

TEXAS

Alice	20	10
Alpine	19	15
Andrews	20	32*
Arlington, First	29	10
Austin, Central	157	13
Austin, First	29	13
Austin, University	46	12
Ballinger, First	20	13
Bay City	18	10
Beaumont, First	104	13
Bellaire	25	19
Belton	27	10
Brenham, First	13	14
Bridge City	13	33*
Brownsville, Central	36	10
Bryan, First	30	11
Burkburnett	10	18
Canyon	18	10
Coleman	22	10
Colorado City, First	23	17
Conroe	12	19
Corpus Christi, Bethany	14	15
Corpus Christi, Prescott	54	13
Corsicana, First	56	14
Crockett	15	15
Dallas, Boll Street	35	14
Dallas, Central	74	14
Dallas, East Dallas	364	10
Dallas, Oak Cliff	181	15
Dallas, South Cliff	23	11
Dallas, Vickery	13	14
El Campo	24	12
Electra	29	23*
Fabens	10	21*
Floydada	19	11
Fort Stockton	24	26*
Fort Worth, Chestnut Ave.	42	10
Fort Worth, First	445	13
Fort Worth, University Place	171	10
Frisco	14	19
Groves	14	15
Hillsboro, Central	29	18
Houston, Broadmore	25	18
Houston, Faith	14	16
Houston, Oaks	20	11
Houston, Second	39	10
Houston, Woodland	70	32*
Irving	35	14
Ladonia	13	14
Lamesa, First	15	12
Lancaster	33	15
Levelland	13	17
Lockhart, First	22	10
Lubbock, Lubbock View	50	15
Lufkin, First	43	11
McAllen, First	33	10
McCamey	11	10
Marfa, First	47	43*
Marshall, First	40	11
Mason	16	14
Mathis	11	21*
Monahans	22	24*
Mt. Pleasant	10	14
Muleshoe	14	56*
Nocogdoches, First	30	15
Olney	10	11
Palestine, First	99	12
Pasadena, First	44	12
Pecos	42	13
Perryton, First	43	10
Pettus, First	13	21*
Plainview, First	35	15
Port Neches	14	20*
Richland Springs	10	11
Royse City, First	12	13
Rusk, First	10	22*
Sabinal, Central	14	11
San Antonio, Highlands	21	16
San Benito, First	66	33*
Selman City	16	20*
Slaton	10	11
Stephenville, First	14	11
Sulphur Springs, First	52	12
Sundown	13	72*
Tyler, First	120	11
Tyler, Ross Avenue	36	23*
Uvalde, First	31	17
Victoria, First	26	15
Weslaco	18	12
Wichita Falls, First	144	11

VIRGINIA

Bedford	34	13
Blacksburg	25	20*
Blackstone	15	10
Boones Mill	17	25*
Bristol, Wood Howell	14	16
Chatham	13	20*
Covington, Calvary	19	18
Cuckoo, Gilboa	24	11
Danville, First	28	18
Danville, West End	15	11
Deltaville, Philippi	33	14
Dunnsville, Rappahannock	27	27*
Elpis	12	10
Fredericks Hall, Bethpage	10	10
Grafton	14	13
Hampton, Chapel Street	52	17
Louisa	16	10
Lynchburg, Memorial	36	13
Lynchburg, Perkins Park	25	54*
Mauertown, Zion	17	17
Mobjack, Oak Grove	14	12
Newbern	16	33*
Pennington Gap, First	14	10
Portsmouth, Park View	57	11
Pounding Mill	13	13
Radford, First	38	10
Radford, Second	25	12
Richmond, Third	28	10
Roanoke, Bethany	24	15
Roanoke, First	78	15
Rochelle	13	11
Rocky Mount	19	12
West Point	21	24*
Winchester—Cork Street	21	10

WASHINGTON

Aberdeen, First	20	10
Auburn	42	23*
Bellingham, First	63	13
Bremerton, First	64	11
Camas	30	13
Centralia, First	92	16
Cheney	26	27*
Colfax	12	12
Dayton, First	40	12
Elma, First	16	12
Ephrata, Memorial	18	16
Everett, Central	32	14
Grandview	13	11
Greenacres	10	16
Kelso, Central	37	15
Olympia, First	89	12
Palouse	15	10
Pomeroy	24	11
Port Orchard	42	12
Pullman	11	15
Puyallup, First	57	19
Richland, United	35	19
Seattle, Findlay Street	22	14
Seattle, First	141	25*
Seattle, High Point	17	30*
Seattle, Lake City	35	10
Seattle, Queen Anne	27	11
Seattle, University	533	22*
Spokane, Pacific Avenue	22	13
Spokane, South Hill	18	13
Tacoma, First	111	18
Tacoma, Pine Street	32	20*
Tacoma, Roosevelt Heights	15	21*
Tacoma, Skyline	11	10
Tekoa	26	17
Waitsburg, First	21	15
Wenatchee, Central	92	12
Yakima, Broadway	29	14

WEST VIRGINIA

Bluefield, Calfee Memorial	24	23*
Bluefield, Community	10	27*
Bluefield, Jones Street	13	16
Brandy Wine	12	14
Henlawson, Justice	18	50*
Hinton, First	29	16
Huntington, Vinson Memorial	20	11
Mt. Hope	16	14
Mullens	16	28*
Parkersburg	56	11
Princeton, First	94	12
Wellsburg	50	10

(*See page* 39)

Classroom and Campus

edited by H. L. Smith

Trends and Events

ADDRESSING themselves to the responsibilities of the Christian college in these days, some 700 representatives of over 200 church related colleges met in Granville, Ohio, in June, in the first Quadrennial Convocation of Christian Colleges. This may well be the most significant meeting of colleges in this generation.

In attendance were presidents, deans, faculty members, trustees, and students. They concerned themselves with a critical study of the colleges and a projection of Christian principles into every relationship which the colleges have. Twenty-eight seminars studied the various aspects of the "on-campus" relationships and the "off-campus" relationships.

The on-campus report declared: "The Christian college must be a community of the mind and a laboratory in social responsibility in which commitment to Christ is central."

The off-campus report asserted: "The Christian college should never be content to be a mirror or reflection of contemporary culture; rather, it must seek to become progressively more Christian and have, as one of its aims, the continued transformation of the total culture in which it exists."

Included among the speakers were Dr. Marjorie Reeves, vice-president of St. Anne's College and lecturer in history at Oxford University; Dr. Robert L. Calhoun, professor of historical theology of Yale Divinity School; Dr. William G. Pollard, director of the Institute of Nuclear Studies at Oak Ridge, Tennessee; Irwin Miller, chairman of the board of Cummings Engine, Columbus, Ind.; Dr. Roy G. Ross, head of the National Council of Churches; Dr. K. I. Brown, executive director of the Danforth Foundation; Dr. Howard Lowry, president of the College of Wooster; Dr. Albert C. Outler, professor of theology at Southern Methodist University; and M. M. Thomas of the Christian Student Movement of India.

The Convocation was held under the auspices of the Commission on Christian Higher Education of the National Council of Churches and was directed by Dr. Raymond F. McLain, executive director of the Commission.

The Convocation recommended that regional conferences be held this coming autumn where an effort would be made to have large numbers of the faculties and student bodies of participating institutions in attendance.

Drake University
Des Moines, Iowa

A NEW four-year program in church music leading to a Bachelor of Music degree has been added to the curriculum of the college of fine arts. Last year 98 music students of Drake University participated in music programs in 43 different Des Moines churches. Eleven students were choir directors, 11 were organists, 27 were soloists, and 49 were choir members.

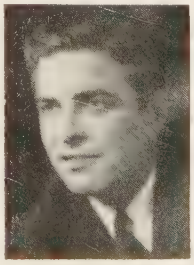
In addition, six faculty members serve as choir directors, two are organists, and two are soloists.

A Town and Country Church Institute was held during the summer under the sponsorship of The United Christian Missionary Society, the Iowa Society of Christian Churches, and the Divinity School of Drake University.

The board of trustees named the new Divinity School classroom building the Charles S. Medbury Hall. Dr. Medbury was minister of the University Christian Church in Des Moines from 1904 to 1932. Perhaps he more than any other person influenced the lives of the ministerial students as they attended their classes in the adjacent Bible College building.

As of June 1, indications were most favorable for an excellent enrollment this fall.

Eureka College
Eureka, Illinois



Dr. Langston

Dr. Ira Langston, former minister of Park Avenue Christian Church, New York City, assumed his duties as president of Eureka College on July 1. Before taking office he attended the Quadrennial Convocation of Christian Colleges at Granville, Ohio, and the Council of Agencies meeting at Fulton, Mo., both of which were held in late June.

Lloyd W. Emmert has been appointed registrar of Eureka College, succeeding the late T. E. Wiggins who had held that office since 1937. Mr. Emmert had been a member of the faculty since 1950.

William Woods College
Fulton, Missouri

Dr. Marshon DePoister, professor of sociology for the past eight years at Grinnell College, Grinnell, Iowa, has been appointed dean of William Woods College and took up his duties around August 1. Dr. DePoister has an A.B. and M.A. from Phillips University, a B.D. from Vanderbilt Univeristy, and an M.A. and the Ph.D. from the University of Chicago. From 1936 to 1944 he was pastor of the Christian church, Rensselaer, Ind., and from this position went into the teaching field as professor of sociology at Indiana University.

The College of the Bible
Lexington, Kentucky

Dr. Daniel C. Troxel, who officially retired as professor of New Testament during the summer, has accepted an interim appointment in the same post until his successor is named. He has been a member of the faculty of The College of the Bible for twenty-seven years.

Bethany College
Bethany, West Virginia

Courtney Burton, Cleveland, Ohio, a grandson of the late Colonel Earl W. Oglebay, has been elected to the board of trustees of Bethany College. Through the years the Oglebay family has contributed many gifts to the college, making possible the Oglebay Gates, the Oglebay Hall, the clock in the tower, and the purchase of the Campbell farm. The most recent gift is that from Mr. Burton of coal rights valued at $100,000.

Dr. R. H. Kyler, head of the Department of Economics, was selected by the American Association of University Teachers of Insurance to participate in the 1954 fellowship program. A naturalized citizen, Dr. Kyler was born and educated in Germany where he engaged in banking and industry. He has been on the faculty of Bethany College since 1946.

Phillips University
Enid, Oklahoma

On Founders Day, October 9, ground will be broken for the Earl Butts Dormitory. This will be a part of a four-day celebration of Founders Day, including a meeting of the board of trustees.

The Fine Arts School is soon to be housed in new quarters in the Student Union Building. A new campus store will then provide facilities for student union activities.

Three members of the faculty of Phillips University received their earned doctor's degrees during the early summer. They are professors C. Edward Dyer, Cecil Williams, and Arrell M. Gibson.

Two workshops for teachers were held on the campus during the summer. One dealt with the method of teaching reading, and the other on guiding extra-curricular activities.

Atlantic Christian College
Wilson, North Carolina

Construction on the new science building was expected to start August 1, with the building ready for occupancy at the beginning of the academic school year of 1955-56. The board of trustees has accepted bids on the building for a cost of around $190,000.

Construction of this building marks the start of the ten-year expansion program of the college which calls for the erection of eight new buildings.

Lee J. Howard, assistant professor of music, has been granted a Fulbright Fellowship by the Department of State for a year of study abroad. He plans to spend the year in the study of the history of church music in Germany.

Texas Christian University
Fort Worth, Texas

On May 9, The Doctor of Laws degree was conferred on Paul Wassenich, director of the Texas Bible Chair. Dr. Wassenich assumed leadership in 1946, following Frank L. Jewett who served as director for more than 40 years.

Samuel Guy Inman of New York, nationally-known expert on Latin American affairs, has donated a portion of his library to Texas Christian University where he was a student in 1900. Included among the 1,500 items are books, pamphlets, and studies of special problems. Many of them are in Spanish.

Dr. Inman attended TCU when it was located in Waco. He was a close friend and roommate of Dr. Colby D. Hall, dean emeritus of the University.

The William Luther Lewis Library, one of the world's most famous collections of first editions and manuscripts, will be housed temporarily in a special room in the new Religion Center. Amon Carter, Fort Worth publisher, acquired the library for the Amon G. Carter Foundation and placed it at TCU on a permanent loan basis for use by scholars in the Southwest.

Butler University
Indianapolis, Indiana

A prominent Indianapolis pharmacist and two internationally known church figures received honorary degrees at the summer commencement, August 6. At the same time, 138 students received undergraduate and advanced degrees and heard Lt. Gov. Harold W. Handley deliver the principal address.

Albert C. Fritz received an honorary Doctor of Pharmacy Administration Degree. He has served as president of the National Association of Retail Druggists, president of the Dargavel Foundation, and has received the American Druggist Award.

Bishop Ambrosios, of Pthiotis (Lamia), Greece, and Professor Alexander Schemann of the Russian Orthodox Church received honorary Doctor of Divinity Degrees.

Bishop Ambrosios has been awarded several orders by Greece and the Greek Orthodox Church for his anti-Communist work. He has been active in establishing and supporting schools for young people as well as hospitals and a home for the aged. He was the leader of the Greek delegation to the Second Assembly, World Council of Churches in Evanston.

Professor Schemann is dean of students and professor of Liturgics and Church History at St. Vladimire (Orthodox—Adjoint of Union Theological Seminary) in New York. He is regarded as one of the world's leading scholars of Byzantine history in the world today and is recognized as the Russian Orthodox leader of the free world.

A Message for Labor Sunday

National Council Speaks on Issues in Industrial Life

LABOR, management and owners have the same "obligation to strive under God for good human relationships and the same moral imperative to seek the goal of Christian community," the National Council of Churches declares in its Labor Sunday Message for 1954.

"In such a climate Christian principles can effectively influence the relations of management and labor," states the Message, which was adopted by the Council's policy-making General Board for use on Labor Sunday, September 5.

Message Describes Christian Community

The Message describes the Christian community as one in which "people live together and work together for the betterment of all. They do not contend to get the better of one another. Striving for material goals alone, to the exclusion of spiritual and moral values, leads to family discord and industrial bitterness.

"However," the Council emphasizes, "to struggle for such elementary needs as food, clothing and shelter, for a recognized status in society, and for justice, is the right and duty of all men."

The National Council, the nation's largest religious body, commends the increasing number of Americans who have exercised their right to organize in labor unions "to obtain a living wage and some measure of security for themselves and for their families.

"Injustice towards workers should everywhere give way to consideration of them as persons. Only where respect for personality and for responsible group action prevails do individuals have the full opportunity to grow."

Collective Bargaining

The statement recognizes that a significant part of the worker's experience of community is collective bargaining. "Through its stresses and strains equities can be hammered out so that the values for one side are joined to the values for the other, and common values are realized. As a method by which values are mutually distributed, collective bargaining advances toward the goal of good human relations."

Labor unions also provide a sense of economic security for their members in helping to remove the fear of unemployment and poverty, the Message says. "Loyalty to their unions is so deeply rooted in the minds of many workers that security in employment lies for them in reliance upon union activity."

It notes, too, the concern of unions for insuring the security of their members in taking up such issues as regular employment, the buying power of workers and the effect of the automatic factory upon employment.

Warns Labor and Management

But it warns both management and labor on the responsible use of their respective powers in the Christian community.

"Power can destroy or power can create," it reminds them. "Christian teaching does not countenance the use of power for selfish interest, but it does encourage the use of united strength for the common good as an expression of Christian love.

Use of Power

"The use of power to win in industrial conflicts must be disciplined by the desire for what is best for all concerned. The fruits of victory and defeat are often pride and resentment that lead to further strife. Yet management and workers need each other and no enterprise can exist without their cooperation. Not total victory but mutual adjustment should be sought by each."

Always essential to the satisfactory solution of any problem, it points out, is "good faith, mutual respect for rights, mutual acceptance of obligation, mutual trustworthiness and good will.

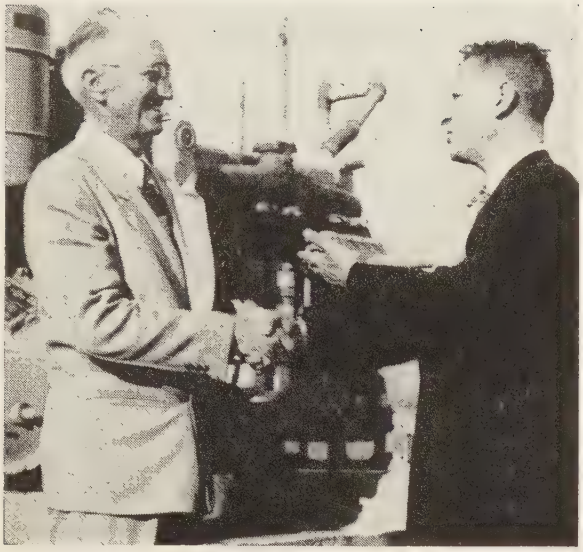
"Christian churches can be the conscience of our economic life. In interpreting the mind of Christ to workers and to management they can foster the moral climate in which 'community' will thrive."

Prepared for Varied Use

The Labor Sunday Message is prepared by the National Council's Department of the Church and Economic Life for use in local church observances, community and union meetings and similar gatherings planned in connection with Labor Day. Particular emphasis is being given this year to use of the Message in churches in summer places attended by people still vacationing on Labor Sunday. The Message was made available early this year for distribution at summer conferences and institutes. It is expected that many pastors will read the Message at morning services and distribute copies to members of their congregations. Adult groups will use the Message in discussions.

The National Council of the Churches of Christ in the U.S.A. is composed of thirty Protestant and Eastern Orthodox communions with a total membership of more than 35,000,000.

WORLD CALL



Pastor Arturo Andrade of Aguascalientes, right, congratulates Paul C. Kepple on the completion of the new well.

Luck Was with Disciples Of Christ Missionaries in Mexico As They Were Completing

The Irrigation Well at Mountain of Light Farm

By ELLA HUFF KEPPLE*

ONLY those who have seen the "dust bowl" in the western part of the United States or used irrigation water to bring dead land to life can imagine the joy experienced by those interested in Mountain of Light Farm, the Disciples of Christ mission station at Pabellon, Mexico. An irrigation well for the Farm was put into the Capital for Kingdom Building campaign!

In a land where rain is scarce and is frequently absent, irrigation is the only solution to the farming problem. True, some farms have no irrigation, but there the houses have no floors, the children receive no education, and a few literally starve to death because on some days they eat and on others they do not.

Well Drilled

As soon as there was enough money available, our well was drilled. How lucky for us! Since he did his work for us, the driller has had difficulties and has not been able to return to handle other jobs in Pabellon.

When there was enough money for the first payment on the pump and motor, these were purchased after the selection was made with a great deal of prayer and study. Again we were lucky! With our seventh portion of the water from the community well which we partly own, together with the bit of water from the government dam that can be doled out when so little is rained in, we had been able to irrigate the orchard and plant new grape vines, although the little peach and quince seedlings had to be left in our nursery for another year.

Also with what water we had obtained we had been able to keep most of the alfalfa growing, the wheat "heading out" and some of the chile transplanted. Just about the time the mechanic who was setting up our new equipment said, "About noon your well will be ready to try out," the motor of the community well went "on the blink" and stopped working.

There was consternation among the associates, and my husband, Paul, who had been elected manager, went to work to get the motor repaired. In this land that is just beginning to be mechanized, it usually takes a week or ten days to get a motor working again. Meanwhile, chile, which has been transplanted in deep mud, has to be irrigated after three days and again a week later. The parching sun and searing winds make this absolutely essential. Mountain of Light Farm's well was eyed with envy; but since our land is on the slope down to the dry river, our neighbors' land was all too high to be helped.

Equipment Tried Out

The equipment was tried out on schedule and a glorious stream of water gushed forth. The mechanic left to work on the community well and the mason and sharecroppers set up temporary connections to save the plantations of chile, the overflow being used for wheat. Early on Sunday morning, Johnny, one of the high school boys, took it upon himself to irrigate all the alfalfa. Later the mason set up another provisional connection so that more chile could be planted and water could be piped into the swimming pool in time for the baptisms on Sunday.

The irrigation system lacks a lot of being completed, but we are deeply thankful for what we have.

As soon as water was being pumped from the well, the neighbors began asking when it was to be inaugurated with wine. We had planned to dedicate the well soon, but the questions precipitated the matter. The hour was set for 4 P.M. on Sunday and everybody was invited.

Ceremony Held

Some sixty persons from the church and neighborhood gathered at the side of the well for the ceremony. Hymns were sung and the Bible was read, and everybody participated in a litany of thanksgiving. After this, Arturo Andrade, who is pastor of the Aguascalientes church and head of the evangelistic department, made a splendid address. Then his son, Cuauhtemoc Andrade, pastor of the Pabellon church and head of the Christian education department and teacher on the Farm, made the dedicatory prayer.

Then wind brought dust and a few drops of rain, so we adjourned to the dining room where a committee of Farm boys served cookies and sodas in place of the wine which no one really expects to see among Protestants in Mexico. The boys were alert to see that their contemporaries were well served. Our CYF'ers refuse to spend any of the money in their own treasury for refreshments, but how they do enjoy them when someone else pays for them!

We pray that the Mountain of Light well may prove useful in Christ's service.

*Mr. and Mrs. Paul C. Kepple are missionaries to Mexico with The United Christian Missionary Society.

The Churches Answered

At the close of the 1953-54 missionary year on June 30, final tabulations indicated that Disciples of Christ had made an increase of 7.72 per cent in their giving for brotherhood work over the previous year. The gain over June 30, 1950, was 60.02 per cent.

The offerings from the churches, church schools, Christian Women's Fellowships, youth and children's groups and individuals comprising the amount reported by the cooperating agencies, as well as the amount received directly by Unified Promotion, subject to division, totaled $3,437,323.50 as of June 30. This is a gain of $246,356.06 from comparable sources for 1952-53.

C. O. Hawley, director of Unified Promotion, said that this increase shows "wonderful progress toward our goal of doubled giving." He reported that designated gifts for 1953-54 totaled $905,866.67, which is an increase of $217,099.42 over 1952-53. See comparative on page 48.

Women and WORLD HIGHWAYS

Pastors Should Be Free

By CLARA ALLEN RAGSDALE

I HAVE been reading *Until That Day* by Kressman Taylor, a true story of what happened in Germany during the '30's when Hitler and his "brown shirts" were maneuvering to control the life and destiny of Germany. Taylor tells how Hitler's minions took over the press, the schools, even the great universities, and then started in to throttle and control the Lutheran church, the state church of Germany. He tells how the Lutheran pastors fought back and refused to give up their freedom to preach the word of God as they saw it, enduring in many cases the ills and tortures of concentration camps and even of death rather than surrender what was to them a basic freedom. The essence of the thought of the book was, of course, "Our pastors should be free."

Do you ever wonder what would have happened to the early Christian church if Peter and James and John had obeyed the orders of the Sanhedrin "not to preach or speak at all in the name of Jesus"? Don't you believe that the church would never have lived and grown if that command had been obeyed? But the early disciples would not yield their freedom.

What do we mean when we speak of freedom for our pastors? First, it means that they should be free to be the leaders—the shepherds, if you will—of their people. It means that they should always be "ahead of the crowd," as our Lord was and is. I wonder sometimes why we talk about going *back* to New Testament Christianity. Our Christ is always so far ahead of us on the road to a Christian world that we should always be looking forward.

We do not want our ministers to come along at the tail end of the procession, waiting to advocate any social or spiritual advancement until it has become popular. We want our ministers to be on high ground spiritually, else how can they lead us and inspire us to greater effort individually and as a church? Suppose our spiritual leaders in times past had not stood out against slavery, war, the oppression of the laboring man, and unjust race relations, how much less democratic and poorer, in the things that count, our national life would be today.

Free to Preach

Perhaps we cannot agree with everything our pastor preaches. I am reminded of what a woman of another church said when she overheard her minister's wife say after forty years of married life, "My husband and I never have a disagreement." Her comment was "How deadly monotonous." The very fact that we do disagree on non-essentials adds diversity and spice to our church life. In my own local church we have on the membership roll people who believe in all the various shades of theological dogmas from liberal to ultra conservative, yet we "live and let live," because we unite in believing in the great essentials. Wasn't it Voltaire who said something like this: "I will fight to the death to let you have your say even if I don't believe a word of it"? And Justice Oliver Wendell Holmes once said, "Freedom of speech if freedom for the thought we hate." Our pastors should be free to give the word of God as they see it.

Our pastors should be "free in Christ"—and what a difference those last two words can make. There are times, of course, when caustic words such as the Master used in speaking to the Pharisees and the Sadducees are needed, words that burn the consciences of his hearers. There were times when he thundered against the selfishness of those who trafficked in the essentials of the temple worship, but those times were few in comparison with his many gracious acts of healing, his hours of patient teaching of the rudiments of Christian living to his disciples. He was "wise as a serpent and harmless as a dove." He did not, as did Don Quixote, mount his horse and ride off in all directions. Every word, every act, was calculated and made to conform to the advancement of the Kingdom of God on earth.

A pastor's freedom should be a disciplined, controlled freedom. Some of the Master's most telling and effective sermons were sermons of almost complete silence. " 'Let him that is without sin among you cast the first stone.' And he stooped down and wrote on the ground." But the silence convicted the hearts of his hearers so that they slunk away in shame.

Free to Work with Other Faiths

Pastors should be free to work interdenominationally with preachers and groups of other faiths. No one chalice can hold all of the truth of God. I heard a story over the radio some years ago. It told of a preacher who was trying to puzzle out the truth of some dogma of his church. One morning he went out for a walk along the seashore. There he came upon a child industriously digging a hole in the sand and filling it with sea water. He stopped to ask her what she thought she was doing. Her answer was, "I'm pouring the ocean into my well." No one church has all of the revelation of God and if it tries to appropriate it to itself, it loses the little it has. Our pastors can learn—and perhaps unlearn—much from mingling and working together with pastors of other denominations.

We must remember that our pastors are human beings, even as you and I, and we should not demand perfection. (We won't get it anyway.) Dr. Cleveland Kleihauer said in a recent address that pastors will often outgrow the things we dislike or that irritate us. Some of us are fortunate in having ministers who are masters of the art of diplomacy and tact, and do we appreciate them!

Our pastors should be free to be educators. After all, we chose them for our leaders because we believed they had forward-looking vision greater than our own, an awareness of God, a closeness to the Almighty, and a message for us that would bring us into a closer relationship with our Father. How can they teach us and lead us to higher ground if they are not left free to speak that message? One of the most endearing and revealing of the names that the disciples used in speaking to Jesus was that of "teacher." So our leaders should be teachers, leading us up and out and beyond our narrow prejudices, into a place of broader vision and into a deeper love of God and of our brothers, wherever they may be.

Mrs. Arthur C. Ragsdale, Columbia, Missouri, is a member of the board of trustees of The United Christian Missionary Society. She is also active in brotherhood and interdenominational groups in her city and state.

Pastors Need Courage

A pastor should be free to go occasionally against the beliefs or prejudices of some members of his congregation. Sometimes he must tread on the toes and pocketbooks of some of his leading churchmen. Sometimes by so doing he can stimulate their thinking and challenge them to a study of the controversial subject.

In our Sunday school lessons recently, we studied some of the minor prophets of the Old Testament. We thrilled at the courage of those lonely men in Israel who had a word to say about the intolerable poverty of the masses, the wretched housing, the starvation, in sharp contrast to the luxury enjoyed by the rich. They brought into the limelight the unlicensed drinking, the evils of slavery and of poor race relations. Our prophets today see many similar evils in our society and our world. Surely they would be poor stewards of God's grace if they did not speak against them.

Our pastors should be free!

"Some pulpit committees looking for a pastor are not unlike some school boards and school men in looking for a teacher. Twenty years ago the headmaster of a Pennsylvania preparatory school described to me the teacher he was seeking as follows: "We want a man who can teach history, French, and German, correlate the activities of the music and drama clubs, and coach the line in football and the backfield in lacrosse."

"The headmaster probably found his man, and I've no doubt he could chin himself with one hand."—ROBERT J. CADIGAN in *Presbyterian Life*

Echoes— *from Everywhere*

"Three Musketeers" Direct Construction

THE addition of a new classroom, a room for boarding students who this past year have had to stay at nearby Buddhist temples working for priests, and a clinic and quarters for a resident nurse are pressing needs at Sam Yek, the Disciples of Christ missionary outpost in Thailand. But no matter how close it was figured, the lowest bid was far beyond the Mission resources.

Finally the "Three Musketeers" of the Sam Yek center—Kru Bamrung, Jose Estoye and George Cherryhomes—undertook procurement of all materials, letting only a single contract for labor.

It has necessitated many long, hard, hot, dusty hours on the road, but they are happy in the knowledge that when school opens fifty more students will have the opportunity to study beyond the third grade while twenty more will have around-the-clock association with Christian teachers in a Christian center. Moreover, they hope to have facilities ready for regular medical treatment in a community where three preventable deaths occurred recently because of the lack of modern medicine.

—THAILAND MISSION NEWS

Bolenge Schools Graduate Pupils

Someone has observed that "to achieve wisdom is to obtain a hand-hold upon the first rungs of the ladder that leads upward toward truth." We pray that this is true, for here in the Belgian Congo our educational program has put on its "ten league boots."

At the last formal service at Bolenge the following Disciples of Christ schools graduated their pupils:

Ecole Primaire for boys, covering five grades, with 400 boys enrolled; *Ecole Primaire* for girls, with an enrollment of 100; *Ecole d'Apprentisage Pedagogique,* in which there were 50 pupils left by a graduating class of 23.

Also, *Ecole de Moniteurs* with 95 students and 23 graduates; a practice school taught by future teachers covering six grades, enrolling 208 and graduating 25; *Ecole Moyenne* with 80 students and 7 graduates; and *Ecole de Predicateur,* enrolling 18 young men in this, its first scholastic year.

The total student body of Congo Christian Institute and Bolenge schools is more than 1000 pupils.

—ALLEN BYERLEE

Bolenge, Belgian Congo

Missionary Visits Villages

Recently I visited Christian groups in at least twenty villages, going many miles by jeep across rivers, up over one bump and another, trying to see as many as possible of the 1,300 Christians of this area of India.

I have had a wonderful fellowship. In one village where the group is quite new the Christians gave a very real witness for the Master. In another, a group from the church had made regular visits to near-by villages, telling their friends and relatives what it meant to be a Christian. Even those who were illiterate went along and gave their witness as well.

In one of the villages a Christian layman gives a lot of his time to the work. If he hears of someone interested in Christianity he will leave his own work and go to that person. Such a witness counts for much. In one village the church members were questioned as to why they had become Christians. One village farmer said, "You can question us, persecute us, or do what you want to us but we will remain Christian. We know we are on the right road."

ETHEL SHREVE

Takhatpur, M.P., India

Waiting For March

Several weeks had gone by since we had received a few packages of seeds from Belgium. Mrs. Cobble was looking over the garden and seeds and found one packet still intact. It read, *epinards* (spinach). Why had the garden lad failed to plant the spinach?

"The package says not to plant until March," the garden lad said. Alice explained that meant for countries of cold climate, but here in Congo the seeds need to be planted as soon as they arrive, before they rot.

That happened in January, and we put the seeds right into the garden. But now we wonder if the lad was right, because nothing has come up. Maybe we should have waited until March!

—ROBIN R. COBBLE

Monieka, Belgian Congo

"La Aurora" Kindergarten Has Ups and Downs

Life in Mexico has its ups and downs, but nowhere do we go up and down faster than at *La Aurora* kindergarten at Warren Chapel near San Luis Potosi, Mexico. When we are up, there are twenty to twenty-five children in attendance; when we are down, there may be half that many.

There are a number of causes for this irregularity. Sickness is one. Also there is usually a low attendance on Fridays. We suspect that the clothing worn earlier in the week has become impossible to wear, and having no change ready, children have to stay at home for a day or two.

When a child comes regularly for a few weeks and then stops suddenly for no apparent reason, we know that grandmother probably has come to pay a visit and has told the parents that they must at all costs "rescue" their child; better let him play, hungry and dirty, in the dusty street all day than have him cared for by those heretical Protestants! It is discouraging sometimes, but if we can touch the lives of even twenty-five children each year we know it is worth while.

—LEONA AND HOWARD HOLROYD

San Luis Potosi, Mexico

Disciples Attend Laboratory School

Disciples of Christ children's workers were represented at the Kansas Interdenominational Laboratory School held recently at McPherson, Kansas. In the photo above is Miss Ruth Reynolds, national director of children's work leadership in the department of religious education of The United Christian Missionary Society. Miss Reynolds is seated in the center of the photo, which was taken during the rehearsal of a pageant.

Missionary Worship Service

Theme: *What is the City, but the People?"*

OCTOBER

"The City of My Joy"

(NOTE: *The top of your TV, or other flat surface, will make a splendid base for an interest center. Using a stand, open a Bible to Jeremiah 49:25. Create a cyclorama (like a poster shaped in a semi-circle) for a back-drop on which are printed the following names: "Division of Home Missions: U.C.M.S.; "State Missions"; "Board of Church Extension"; "City (or County) Associations."*

(This service has been planned to follow the presentation of the study program.)

PERIOD OF "SACRED SILENCE" (Direct the silent meditations by such thoughts as (1) God is made manifest in creation; (2) God is made manifest by the transforming radiance of the Divine Presence in the soul; (3) God is made manifest by our love and concern for each other.) *Conclude by singing softly The Doxology*

Move from this period of a personally exalted, renewed realization of God's presence within us to the exultant singing of the

HYMN: "Joyful, Joyful We Adore Thee" *(Christian Worship: A Hymnal,* 95, entire hymn)

MEDITATION: As we have studied together the unfolding of the brotherhood concern for an effective ministry and witness for our Lord in our present-day cities, we are increasingly aware of the by-product of joy that comes with the realization of God's presence within us and of the bond of fellowship we share with our brothers.

Jeremiah 49:25 reads: "How is the city of praise not left, the city of my joy!" This key verse is an encouraging note. We are all too aware of the difficulties that constantly shadow our days and we often forget the joys that are ours.

The hymn we have just sung, "Joyful, Joyful We Adore Thee," is a channel of expression for these joys. It is filled with contrasts and fits into the contrasts of our study, the contrasts of the difficulties we face in ministering to the city population, and of the joys that are ours in being able to cooperate in providing a more effective city ministry.

(NOTE: *During the following hymn interpretation, you may wish to read each stanza of the hymn aloud as you interpret it.)*

The first stanza of this hymn acknowledges God as the Creator manifest in natural and human life, and having the power to transform the inner, as well as the outer, life.

The second stanza again emphasizes contrast. We have just recognized God as the "Giver of immortal gladness," who "drives the dark of doubt away" and "fills us with (joy) the light of day." Now we discover that "All thy works with joy surround thee," and they, too, "call us to rejoice in thee."

Stanza three showers us with loveliness: "giving—forgiving"; "blessing—blest." This stanza is a prayer for a divine spirit, a spirit that seeks to love others.

Stanza four is a tremendous climax: an invitation to join the immortal saints. Love is the theme: Father love and Brother love! Truly we should "Make a joyful noise unto the Lord" as we "come before his presence with singing." The music referred to in this stanza symbolizes harmony, for this love binds us together in harmony.

Even so, the music to which these words have been set symbolizes harmony. The composer, Beethoven, used tone, combinations, and movement to create one of the most outstanding musical compositions we have. The symbolism of interplay of tones —colors, if you will—in patterns of movement—or trends, socially speaking—into a harmonious whole is tremendously inspiring. We see the dissonances become pattern and form. Threads of melody take shape and fill their function in the whole. Harmony results where there was only melody.

Surely this hymn speaks to us of joy that comes only through love for God and concern for our fellowmen. Surely this hymn lifts us out of ourselves and beyond—to that Joy divine! Surely in this wedding of words and music our "Joy" to God overflows.

"How is the city of praise not left; the city of my joy!" This hymn teaches us that true joy comes when "Father love is reigning o'er us, Brother love binds man to man." Thus, the "city of joy" will be created when we work together as a brotherhood. Our joy to God will overflow when we as individuals share in this work of our brotherhood.

MAY WE PRESENT our tithes and offerings?

PRAYER OF DEDICATION: Our Father, we remember that we are enjoined to bring all the tithes into the storehouse, that there may be meat in thine house. We have thy sure promise that if we prove thee, thou wilt open to us the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. We present these gifts, dedicated to serve thee in city areas, in the knowledge of thy sure love, and in the name of thy Son. Amen.

—MRS. RUSSELL E. PALMER

"Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature."—GASTON FOOTE in *Living in Four Dimensions* (Fleming H. Revell Company)

In Memoriam

Roy Hess, June, Benton, Pa. Member of church board and deacon of Christian church many years. Actively interested in Sunday school and in benevolent church work. Was building fund treasurer.

Mrs. Alice Knox, April, Blandinsville, Ill. Lifelong member of First Church and active in the C.W.F. Was treasurer at time of her death. Age 76.

Mrs. Bertha Hendricks, May, Moundsville, W. Va. First Church, the Berean Bible Class and C.W.F. member.

Mrs. Gladys Yocum, May 29, Moundsville, W. Va. She was a member of First Christian Church, the Philathea Bible Class and the C.W.F.

Mr. and Mrs. John A. Dietrich, May, Greencastle, Ind. They celebrated their 66th wedding anniversary Mar. 8. They had been active and interested members of the Fillmore and Greencastle churches for 67 and 69 years respectively.

Mrs. E. Irene Griffin, June 9, Los Angeles, Calif. Beloved World Call Secretary for the Morningside Christian Church.

Mrs. Sarah Boyer, May 19, Cortland, Ohio. Faithful member of Christian church. Had taught the women's class many years and was most loyal in her support of the missionary society. Age 66.

Miss Gertrude E. Mims, May, Atlanta, Ga. Beloved and loyal member of First Church. Gave generously of time and talents to the church and community. Nursery superintendent for over 30 years.

Mrs. Claude D. White, Jan. 10, Clarksdale, Miss. Past-president of women's organization; served on church board, was Sunday school teacher, and at time of death, worship chairman of Guild group of C. W.F. Sister of Mrs. Ruth Brummett, missionary to Philippines.

Mrs. G. W. McHenry, Feb. 12, Clarksdale, Miss. Had served as W.M.S. president. Called a "pillar of the church. Elected "Deaconess Emeritus." Beloved member of church and community.

Mrs. Jay Yeiser, Nov. 6, 1953, Waynesboro, Tenn. Charter member of W.M.S. and served as its Secy.-Treas. 32 years. A wonderful Christian and a good mother.

Mrs. C. E. Paty, Dec. 19, 1953, Memphis, Tenn. For 16 years, W.M.S. district secretary in West Tennessee. Mother of Miss Carmine Paty. An ardent missions advocate and organizer of a number of societies. Served five terms as president of her own W.M.S.

For Adult Mission Study

OCTOBER

THEME
The City

A Brotherhood Concern

EVERY Disciple should remember that ministering to the needs of the city is a concern of urban and rural Christians alike. To serve more adequately these needs we must strengthen the urban work section of the department of church development of The United Christian Missionary Society . . . and provide resources for the state societies. City church members should strengthen the work of their city association, that these local agencies may better serve their metropolitan area."

Thus wrote W. Elbert Starn, executive secretary of the Disciples Council of Greater St. Louis, in his pamphlet *Disciples of Christ in the City*. This booklet is a valuable source of information on the Disciples of Christ agencies mentioned in Program Four. (Order from Sales Literature, UCMS, 222 South Downey, Indianapolis 7, Ind. Price, 35 cents.)

New Director of Urban Work

The missionary study program this month simulates a meeting of the urban work committee of the Home and State Missions Planning Council. The secretary of this committee is the national director of urban work in the department of church development and evangelism of the UCMS.

The urban work section was established in 1947 and Lyle V. Newman served as the national director until July, 1953. The department was without a director until June, 1954, when C. Don Baugh assumed the responsibilities of this position.

One of the first projects that called for Mr. Baugh's leadership was the three-week Urban Church Institute, held at Butler University's School of Religion. (This is item 6 on the "agenda" of the "committee meeting" which the study program simulates.)

Dr. Samuel Kincheloe of the University of Chicago, and Beauford Norris, who regularly teaches a course on the urban church in his classes at Butler, served on the institute faculty. Each week one course was offered on a specific type of city church. Hallie Gantz, First Christian Church, Tulsa, Okla., presented the downtown church; William Vivrette, East End Church, Pittsburgh, Pa., the boulevard church; Wayman Parsons, Shaker Heights Church, Cleveland, Ohio, the suburban church.

Increasing the value of this institute were the special field trips to certain Indianapolis churches. One afternoon the group attended the City Planning Commission; another, they spent studying the inner city church.

Eighteen ministers and city secretaries from seven metropolitan areas participated in the institute this summer, in addition to some of the Butler seminary students.

A Missionary-Pastor

Among those enrolled in the institute was John Keppel, pastor of the First Christian Church in Havre de Grace, Maryland. Mr. Keppel formerly ministered to the mission-sponsored church in the coke regions of Republic, Pa. Under his leadership the Republic Church became self-supporting and debt-free. They also accepted the responsibility for a living link missionary, one of their own members who had given her life to full-time Christian service.

Once the church had reached these goals, Mr. Keppel was ready to "tackle" another mission church. He became "missionary-pastor" to the fewer than fifty members of the Christian church at Havre de Grace. Within two years the church membership has increased to over one hundred members.

Under Mr. Keppel's leadership, the church has already tripled its giving, and over one-half of its members are tithers. Its goal is to have at least two-thirds of the members as committed tithers.

This church, which was one of the 75 mission churches supported by Disciples of Christ churches through the division of home missions of The United Christian Missionary Society, reached self-support in November of 1953, and is continuing to progress under Mr. Keppel's leadership.

The division of home missions gives financial aid to about 75 other churches known as "maintenance churches," many of which are city churches.

Then There's the Suburb

Austin Coe, young minister of the Lake Shore Christian Church, Euclid, Ohio, also attended the Urban Church Institute. Mr. Coe ministers to a suburban area of Cleveland, where there has been a 280 per cent population increase within a ten-year period.

In October, 1950, the Cleveland Disciples Union conducted the first worship service for a new church in the Shore Theatre in Euclid. In April, 1953, the charter service was held in the Briardale Community Center. (The church no longer met in the theatre.) During these early years of organization, Lawrence Maines, the executive secretary of the Union, served as the minister of the church. In November, 1953, Mr. Coe was called to be the first full-time pastor.

Since many of the members of the Glenville church have moved into the Euclid area, this church voted to unite with the Lake Shore Church. Central Christian, a Negro congregation, has purchased the former Glenville building, aided by the Union.

Let's Complete the Agenda

The July-August issue of WORLD CALL contains information about the survey being sponsored by the Disciples Missionary Union of New York, with financial aid from the United Society and the New York and New Jersey Christian Missionary Society. (See picture on this page.) The same issue includes an article about the Christian Church Commission of Kansas City. The emphasis in this article is on establishing new churches, which is item 8 on the program's agenda. (The manual referred to at this point will be published in early fall. Written by Fred Michel, national director of church establishment, it is titled, *Establishing a New Church.*)

The July-August issue also carries an article that will prove helpful in discussing item 10 on the agenda, "The church in a changing community." (Note the important role the Board of Church Extension plays in strengthening urban church work.)

One illustration used in this program concerns Parkway Gardens, Chicago. *The Christian-Evangelist* for June 16, 1954, carried an interesting article on this project. The entire series of articles in this weekly magazine will be helpful to this study.

For Worship

The worship service to accompany this program is found on page 35.

Leland Gartrell (right), graduate ministerial student, checks results of a survey of Disciples in New York City with Lynn Draper of the New York Disciples Missionary Union and administrative director of Park Avenue Christian Church.

—Photo, Werner Wolf from Black Star

Youth and Missions

From India—From America

FROM Bilaspur, India, and from Indianapolis, Indiana, comes the art work which teen-agers of the United States and Canada will be enjoying as they view their booklets that tell them about India. David Shah, student in the boys' high school at Bilaspur, prepared two drawings for Miss Smoot to carry home from India. Barbara Fiers, as a senior in high school and as a recent graduate, provided a number of drawings. You will like to make the acquaintance of these young artists who live in widely separated localities and yet have combined their efforts to accomplish a single purpose—to make India material more attractive and meaningful.

Barbara Fiers

"We'll call Barbara," is heard in various youth work offices of Missions Building. More than a year ago she began coming to our assistance and now provides illustrations for publications of many types.

It seems that drawing has been a hobby since early childhood. When she was six, her drawing of a little girl roller-skating was chosen from various entries to be printed in a Cleveland newspaper. During grade school days she attended classes at the Cleveland art museum. After coming to Indianapolis some three years ago, Barbara has majored in art in Howe High School. In her junior year she won a gold key in the state scholastic contest. Early in her senior year she won a scholarship which provided Saturday classes for a semester at Herron Art Institute. Barbara has an art scholarship from Bethany College and plans to begin her college work there this fall, after spending a summer as life guard and swimming instructor at Ellenberger Park, Indianapolis.

A unique production which has delighted many guests at mother-daughter banquets is the series of cartoons drawn by Barbara, with the accompanying talk supplied by her mother. Many of you may have seen her drawing in the front of *This Is Missions,* by Dr. A. Dale Fiers, showing her father dashing around the world with his pen and diary in hand.

And all this before her career is officially begun!

David Shah

David is a member of a prominent Indian Christian family. His Shah grandfather was a consecrated and fruitful evangelist and his grandmother a fine worker with women. His father, educated partly in America, served as principal of Christian Schools. His mother is a teacher in Burgess Memorial High School. His aunt, Miss Personnah Shah, is serving as principal of that school. An uncle, Murad Scott, is principal of the Christian school for boys in Bilaspur. Mrs. Scott teaches in a government school.

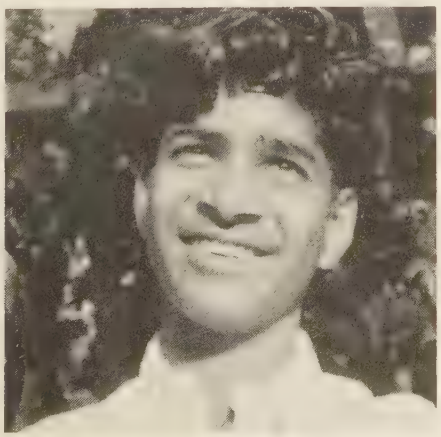
With this background it is no wonder that David is enthusiastic about education and about Christian work. His interest in art makes a good third and serves the first two. In the large and pretty white house that is his home, David has a well-lighted room on the first floor as his studio and study. On the walls are oil paintings he has made. Raymond Adams, missionary situated in Bilaspur, gives David help and counsel in his art projects.

In a Pink Nutshell

Anyone who wished to learn of the missionary education program for seniors on the home study theme, "The City," and the foreign theme, "India, Pakistan, and Ceylon," will find all of the help he needs in a little booklet with an Indian scene on its pink cover, *Christian Youth Fellowship Studies Christian World Outreach.* One copy to a church will be sent free on request.

Barbara Fiers

David Shah



Missionaries—But with a Difference

I have seen missionaries standing in a neat row at the big breakfast at an International Convention, waiting their turn to be introduced. I have listened to their short talks—and sometimes longer ones—at meetings around Missions Building. I have looked and listened as they have sat in my office and permitted me to interview them for information I am always needing. But I had not seen the missionaries, really, until I saw them in their adopted countries and at work. Let me share a few memory pictures.

The Herman Reynoldses loaded the jeep with people and took us into the jungle to visit the evangelistic camp that Nathaniel Peters and his workers had set up. Tents provided the housing. To the accompaniment of several instruments, the men sang stories from the Bible. On the way home through the dark jungle, a large panther crossed the road, ahead of the jeep. We watched Mr. Reynolds shoot it.

Mrs. Reynolds excused herself from the breakfast table to go to the veranda for a meeting with the Bible women before they began their visitations of the day.

Dr. Rambo and the doctors working with him performed eye operations, one after another, with calmness, dexterity, and assurance. I was watching as a man suddenly became able to see. One minute he could not, the next minute he could.

Mrs. McGavran took me to the hospital at Takhatpur the day before Dr. Rambo and his team and Dr. Lal of Takhatpur had held an eye camp. Not only were inside beds full, but patients were lying on pallets on the veranda.

Betty Smiley had worked with the committee responsible for evangelism in the youth fellowship of her church during the week before I visited Pendra Road. On Sunday morning, in came flocks of children about nine to twelve years of age. There may have been fifty-five or sixty ready to attend what is usually one class. Betty, dressed in a sari, went around calmly, conferring with the Indian leaders about how to provide extra teachers. Extra room is not a problem, as many classes regularly sit on the grass in the shade of big trees.

Partly in the shade of one of the widest spreading trees one can imagine is a mission bungalow. In the early days it served as the church and school in Bilaspur. At present there is a library on the veranda and an office inside. It is now the home of the Herman Reynolds family—and guests. Missionaries and nationals come in from smaller towns of the vicinity for meetings or other business—and the wings of the wide bungalow shelter everyone. All of the jeeps can feel comfortable in the spacious yard. Twenty-five and more have been present at one meal. I saw an ingathering when missionary families brought their children to Bilaspur to take the train to Landour to attend Woodstock school another year. The few hours or perhaps a day together seemed very precious to all—adults and children. An autobiography of that bungalow would be something worth reading.

—MARETA SMOOT

JAMES A. Crain, who retired June 30 as executive secretary of the department of social welfare of The United Christian Missionary Society, has accepted a position as executive secretary of the Harris County Joint Boards of Christian Churches in Houston, Tex. His work will include the building of cooperative programs for churches in Harris County and the establishment of new churches in and around Houston. Dr. Crain began his new work on Aug. 1.

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Mrs. Mae Yoho Ward, executive secretary of the department of Latin America in the division of foreign missions of the United Society, was awarded the degree of Doctor of Letters on May 31 by Culver-Stockton College, Canton, Mo.

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Word has been received of the death in Dallas, Tex., July 23, of Mrs. Graham Frank, wife of Dr. Frank, former long-time secretary of the International Convention of Disciples of Christ. Funeral services were held July 26 in Central Christian Church of Dallas.

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Word has been received of the death of Harry Hines of Dallas, Tex., on May 28. Mr. Hines was the founder of the Laymen's Movement in Texas in 1938. During 1951-53 he served for two years as chairman of the National Layman's Advisory Commission. He also served for two years as president of the state convention of Christian Churches of Texas.

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The worship service for use by church women's groups in the United States on World Community Day, to be celebrated on Nov. 5, was prepared for the General Department of United Church Women of the National Council of Churches by Miss Harriet-Louise H. Patterson, a Disciple, of Cleveland, Ohio. Until recently Miss Patterson was a teacher of Old Testament at Schauffler College of Religious and Social Work in Cleveland.

———

A daughter was born May 19 to Mr. and Mrs. Rhodes Thompson, Jr., of Lexington, Ky. Mrs. Thompson, formerly Lois Ray Long, is the daughter of John Long, president of Southern Christian Institute until its recent merger with Tougaloo College.

———

Chester P. Hensley, Bloomington, Ill., closed his work as executive secretary of the Illinois Christian Missionary Society on Aug. 1. Mr. Hensley had served the state society since Jan. 1, 1947. Under his leadership the state society added to its staff the first full-time director of men's work and evangelism. He also helped make possible the employing of the state's first children's worker.

Dr. and Mrs. F. E. Smith of Indianapolis observed their 50th wedding anniversary on July 11. Dr. Smith was formerly executive secretary of the Pension Fund of the Disciples of Christ.

———

A son, Jon Thomas, was born June 18 to Mr. and Mrs. Joe Ide of Los Angeles, Calif. Mr. Ide is administrative assistant at All Peoples Christian Church and Community Center.

———

Bernard C. Meece, of Cadillac, Mich., has been called by the Michigan Christian Missionary Society to be director of Christian education for the state beginning July 1. S. V. Mattson, who has served for 13 years as state director as well as state secretary, will continue as state secretary but will be relieved of his direct responsibilities for the Christian education program.

———

Between-Time Meditations, a devotional booklet by Samuel F. Pugh, national director of church development and ministerial services, has been published by the Bethany Press.

———

Dr. Myrtle Lee Smith, of Livingston, Tenn., a former missionary to Africa, died June 1 from injuries sustained in an automobile accident. Funeral services were conducted in Livingston on June 3 with five ministers of the Dale Hollow Larger Parish participating. The United Society was represented by Dr. George E. Miller of India and Archie Allan, formerly of Jamaica.

Dr. Smith went to Lotumbe, Africa, in 1929 but was forced by illness to return to the United States in 1931. Since that time she had been in private practice in her home community and had served as director of a three-county health unit.

———

Miss Jessie Law, missionary to Mexico with the United Society, received her B.S. degree from Boston College on June 4.

———

John Huegel, son of Mr. and Mrs. Fred Huegel, long-time missionaries to Mexico with the United Society, will go to Mexico Oct. 1 as an internee under the Society. He will work at Los Nogales for two or three years and then return for commissioning in Indianapolis. Mr. Huegel, who has completed his third year in Princeton Theological Seminary, will finish his training for full-time service on his return to the United States.

———

A son, Clay Arthur, was born to Mr. and Mrs. Randel O. Martin on June 21. Mr. and Mrs. Martin are candidates for foreign missionary service with the United Society. Mrs. Martin is the daughter of Mr. and Mrs. Henry Clay Hobgood who have recently retired as missionaries to the Belgian Congo.

———

Miss Lyrel Teagarden, missionary to Jamaica with the United Society, was hit and injured by a bicycle last July. She was hospitalized for several days.

At the same time, Miss Teagarden received word of the death in an automobile accident of her only brother, Dr. Elmer J. Teagarden of Marianna, Fla.

———

A special meeting of the board of trustees of The National Benevolent Association of the Christian Church was held at St. Louis, Mo., in May. It was reported that a committee had been appointed at the 1953 Oklahoma State Convention to work with NBA toward establishing a home for aged pensioners in Oklahoma. Also recommendations of the Illinois Christian

Plans Discussed for Emily E. Flinn Home

Members of the completion committee met at the Emily E. Flinn Home in Marion, Ind., in May to discuss plans for the construction of a third floor and a hospital unit, and the installation of an elevator at the Home. Above, left to right, are E. J. Penhorwood, William H. Stahr, Ben F. Leach, Mrs. Fred H. White, Sr., F. E. Smith, Mrs. Homer Frazier, A. H. Wilson, Mrs. Charlene Wolff, George A. Harris, H. L. Erlewine, John P. Sala, Ephraim D. Lowe, J. Clyde Lawder, Mrs. John Sala and Fred H. Wolff.

Home Board to proceed with drawings and specifications for the proposed Nursing Home were approved.

———

Garland Farmer, Disciples of Christ missionary in Puerto Rico, will spend his furlough year in Indianapolis, serving as director of the Capital for Kingdom Building campaign of The United Christian Missionary Society. He will begin his work at Missions Building on Sept. 1.

———

The new Board for Fundamental Education (see WORLD CALL, July-August, 1954, pages 2 and 5) has been chartered by the United States government. The charter was officially approved by Congress and signed in Washington, D. C., by President Eisenhower on July 19.

Jarvis Christian College, Hawkins, Tex., and Flanner House, community center in Indianapolis, are being used as experimental centers for the projected fundamental education program. The plan is to teach gardening, sewing, food canning, home construction, scientific food growing, and to develop the cultural and spiritual life of people in needy areas of the country.

———

The annual Workshop for Directors of Christian Education was held July 25-31 at Conference Point Camp, Williams Bay, Wisconsin. This workshop is held exclusively for those who are employed by a local church to give direction to its educational work. E. Weldon Keckley, minister of First Community Church, Joplin, Mo., acted as dean.

———

At the fourth biennial General Assembly of the United Church of Christ in the Philippines held in Los Banos, Laguna, Hubert I. Reynolds of the United Society was elected secretary of the Church's Department of Public Welfare.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Donald McMillan returned to the United States on regular furlough from Africa on Aug. 5.

Departing for the Field:

Mr. and Mrs. Paul Snipes with their daughter, Julie Ann, left for Brussels on July 24. They will study there and then proceed to the Belgian Congo.

Mrs. Ambra Hurt and Miss Virginia Hurt left the United States on July 27 for the Belgian Congo.

Miss Margaret Shaw left the United States in August for Africa.

Miss Pauline Starn left for Japan in August.

Mr. and Mrs. Ben Clay Hobgood with their two children left New York Sept. 1 for study in Brussels in preparation for their work in the Belgian Congo.

Miss Margaret Finney also left New York on Sept. 1 for study in Brussels.

Mr. and Mrs. L. Paul Stone completed their language study in Costa Rica and proceeded to Pabellon, Mexico, in July.

Georgia Harkness Wins New Hymn Contest

MISS Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, California, was announced the winner of the "invitation by the Hymn Society of America to write a new hymn in recognition of the coming (August 1954) Second Assembly of the World Council of Churches in Evanston, Illinois."

The authors of ten additional hymns receiving honorable mention are Perry Epler Gresham, Bethany, W. Va.; John Shirley Anderson, Victoria, Australia; George M. Brydon, Richmond, Va.; Frank von Christierson, North Hollywood, Calif.; Walter J. Dean, Daytona Beach, Fla.; Frederick B. Morley, Oceanside, N. Y.; John Edgar Park, Wheaton, Mass.; Thomas Tiplady, London, England; John Underwood Stephens, Ogunquit, Maine; Miss Sarah E. Taylor, Central Falls, R. I.

The eleven hymns with music have been published in a leaflet, "Eleven Ecumenical Hymns," by the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y. The texts are now suggested to be sung to "well-known meters to be found in standard church hymnals," but it is hoped that musicians will later submit new tunes. Two well-known tunes, "Ancient of Days" and "Donne Secours," are suggested for Dr. Harkness' text, which follows:

Hope of the world, Thou Christ of great Compassion,
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk Thou beside us lest the tempting byways
Lure us away from Thee to endless night.

Hope of the world, who by Thy cross didst save us
From death and dark despair, from sin and guilt;
We render back the love Thy mercy gave us;
Take Thou our lives and use them as Thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

Churches with 100 or More Subscriptions to WORLD CALL

	No. of Subs.
North California	
San Francisco, First	107
South California	
Bakersfield, First	125
Fullerton, First	102
Glendale, Central	102
Huntington Park	125
Long Beach, East Side	100
Los Angeles, Hollywood-Beverly	168
Los Angeles, Wilshire Blvd.	233
Riverside, First	103
San Diego, University	278
Van Nuys, Central	150
Whittier, First	206
Colorado	
Colorado Springs, First	158
District of Columbia	
Washington, National City	165
Georgia	
Macon, First	118
Illinois	
Centralia, First	105
Springfield, First	114
Bloomington, First	104
Indiana	
Evansville, East Side	144
Indianapolis, Central	131
Rushville, Main Street	165
Iowa	
Bloomfield	125
Cedar Rapids, First	158
Des Moines, University	197
Fairfield, First	125
Kansas	
Chanute, First	121
Scott City	138
Topeka, First	165
Wichita, Central	223
Kentucky	
Ashland, First	113
Lexington, Central	344
Louisville, First	140
Madisonville, First	122
Missouri	
Columbia, First	100
North Carolina	
Kinston, Gordon Street	120
Ohio	
Akron, High Street	124
Oklahoma	
Blackwell, First	106
Enid, University Place	146
Tulsa, Wheeling Avenue	112
Oregon	
Eugene, First	128
Forest Grove, First	106
Portland, First	224
Salem, First	224
Tennessee	
Chattanooga, First	107
Nashville, Vine Street	140
Nashville, Woodmont	195
Texas	
Austin	157
Beaumont, First	104
Dallas, East Dallas	364
Dallas, Oak Cliff	181
Fort Worth, First	445
Fort Worth, University	171
Houston, First	149
Tyler, First	120
Wichita Falls, First	144
Washington	
Seattle, First	141
Seattle, University	533
Tacoma, First	111
Yakima, First	140

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Missionary Links

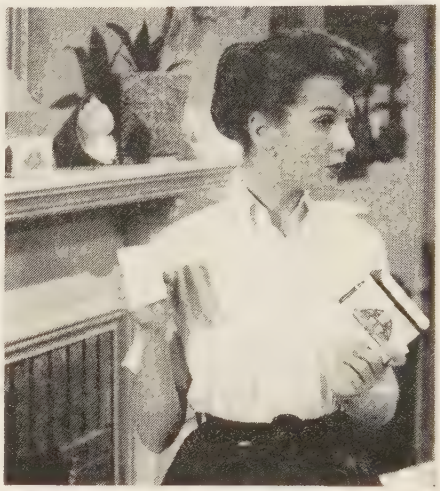
Change in Basis of Support Approved by United Society

A CHANGE of the basis for what is called Link support of missionaries has been approved by The United Christian Missionary Society. The Link relationship exists when a church takes over a $1,000 unit of support of a particular missionary. This missionary then becomes the church's Link to a certain field.

An advantage of Link support is that it personalizes missionary interest. A disadvantage is that a church may be tempted to concern itself with a single phase of the work on a single field instead of with the total program of the Society and of other causes cooperating in Unified Promotion.

A Link will be assigned in the future only as a part of total undesignated giving through Unified Promotion of at least $1,500. Thus a Link church would also have a share of at least $500 in support of other work. Further provisions are that when additional Links are requested by a church already having one such relationship, these will be approved only as the church increases its general giving through Unified Promotion. For example, a second Link would call for a total of $6,000, and a third Link for a total of $9,000 of undesignated giving through Unified Promotion. This will enable churches to share more fully in the total work of Disciples of Christ at home and abroad and will permit the assigning of Link relationships to a larger number of churches.

Audio-Visual Suggestions



—NCC Photo

The photo above is taken from the new film, "The Beginning," a story of a family's discovery of the meaning of stewardship, produced by the National Council.

THE BEGINNING is the new film prepared for special emphasis in the Year of Stewardship. It reveals the story of a family who discovered the real meaning of Christian stewardship and found joy in service as well as in giving. This film, to be released on September 1, was prepared by the Broadcasting and Film Commission of the National Council of Churches in cooperation with Disciples of Christ and other participating groups. Although using new characters, the story is a sequel to *The Hidden Heart*. 44 min., B & W. Special rental for Disciples of Christ during Year of Stewardship, $2.50.

JIMMY FINDS CITY FRIENDS is a filmstrip for children. Jimmy, a boy who is lonely in his new city home, gets into trouble. He is helped by friends at the All People's Community Center. Prepared for use in the current missionary study on The City, this filmstrip is of special interest to Disciples because it is built around the work of All People's Church in Los Angeles. 53 frames, silent, B & W, rental $1.00. (Sale price, $3.00)

(Rentals available from UCMS, 222 South Downey Ave., Indianapolis 7, Indiana; purchases from Christian Board of Publication, P.O. Box 179, St. Louis 3, Missouri.)

Bible Film Released

The story of the development of the Bible is told in a feature-length motion picture released recently by the American Bible Society. Titled "Our Bible—How It Came to Us," the film is now available to local churches on a rental basis from the American Bible Society, 450 Park Avenue, New York 22, N. Y. The film may be shown in continuous form or in three units.

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16th Floor, Landreth Building, St. Louis 2, Missouri

Community Center

Mission Bungalow in India Serves Variety of Purposes

By HERMAN REYNOLDS*

MANY people are familiar with Jane Addams' community work at Hull House in Chicago. The Disciples of Christ mission bungalow in Bilaspur, India, is used as a community house for our churches in and near the city.

The summer months were very warm, as usual, and we had a full schedule. Early in the summer we spent two days entertaining the Indian delegates who were passing through Bilaspur en route to the Indian church convention being held in a garden near Takhatpur. Later I was in a Christian home meeting in Raipur and returned just in time to take care of all who came for our evangelistic and executive committee meetings.

Vacation Schools Held

As summer progressed we held our annual Daily Vacation Bible Schools. One was held under the "big tree" with 140 children in attendance. The nursery group was on the hospital compound with thirty enrolled, and the third was down at our Tarbahar church. Just as the last executive member left, a car came in bringing a patient from the Mungeli Hospital who needed a day or two of rest before continuing her journey.

The second week of May was given over to the festival of the Christian home. These meetings were held in the evening and were broadcast over the public address system. On Monday night the Daily Vacation Bible School children gave the program. When the Vacation Bible Schools closed the Youth Conference started, with sixty-four young people in attendance. It was one of the best and most inspiring I have attended.

During the last week we held a Vacation Bible School for the children of the railway community. Most of them are Roman Catholics, and their parents were very appreciative even though the priest wasn't very happy.

Schools in June

In June we had Vacation Bible Schools in the villages. Every day was play day at our bungalow, with a reading room for the young people and the big compound as a play place for all the children. It was a relief when the schools reopened and the house became ours again. This summer has been a great experience for us, and we believe that Christianity will live on in the lives of these children and young people.

Following the youth conference in May there was a retreat for the volunteers for full-time Christian service. It was attended also by the teachers and helpers in the Bible school and the young people's conference, making eighteen in all. The meetings were of a very high type, and I think that I have never felt a greater thrill than when I listened to the prayers of these fine young people at the consecration service. I know that the church in India is safe.

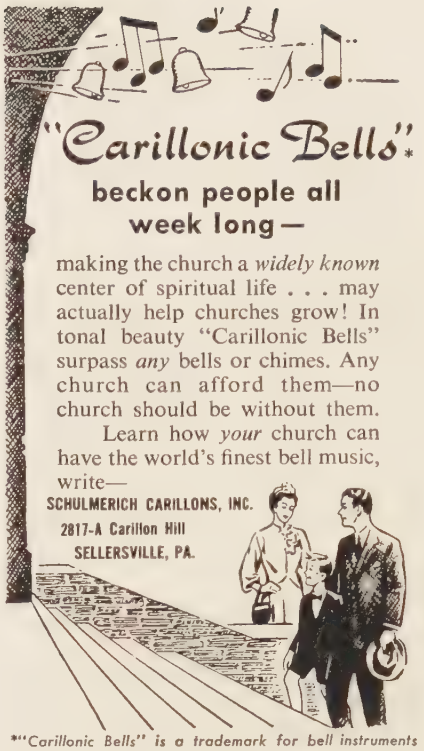
*Mr. and Mrs. Reynolds are missionaries to India with The United Christian Missionary Society. They are stationed at Bilaspur.

New Life for Refugees

A NEW life of promise in the United States for the 209,000 refugees eligible to enter the country under the 1953 Refugee Relief Act will be made possible only through the generosity of Christian concern of Americans. This is the belief of Roland Elliott, church leader and authority on immigration and refugee relief work.

To these people American churches have an explicit Christian obligation to underwrite the assurances needed to bring them here under the provisions of the act, Mr. Elliott says. As director of immigration services for Church World Service, the international relief agency of the National Council of Churches, Mr. Elliott directs the interdenominational cooperative refugee relief program for the agency's thirty-five related Protestant and Eastern Orthodox communions.

Mr. Elliott, after a tour of church-supported immigration aid centers in Europe, emphasized that those seeking admission to the United States were of "the very finest caliber."



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by E. O. HARBIN

Author of *The Fun Encyclopedia*

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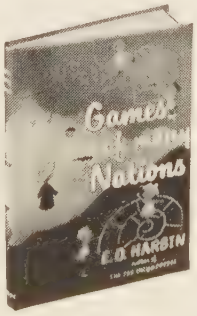

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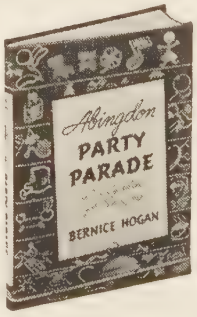
ABINGDON PARTY PARADE

by BERNICE HOGAN

27 complete party plans for teen-agers — dozens of new, easy-to-do ideas for invitations, decorations, games, favors, food (with delicious, easy recipes). Simple directions, with gay, helpful illustrations. Ideal for home, school, or church.



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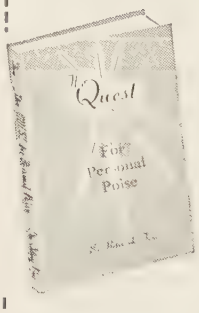
WORLD CALL

MEDITATIONS

The Quest for Personal Poise



By Helen L. Toner. A new companion book to *Little Prayers for Personal Poise.* Each of the 62 meditations brings forth a sparkling thought to shine throughout the day and to be stored in the reader's treasure house of reflections. The author transports people, situations and Bible stories onto the pages with all the warmth and humanity they possess. $1.25

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By Samuel F. Pugh. A new book of verses to inspire meditations during every "between-time" gap in the day's activities . . . 51 rhymed and unrhymed verses with moving messages entirely free of banal sentimentalism. Invaluable to editors of religious periodicals and house organs as brief quotes or entire poems may be printed where proper credit is given. Paper, 50 cents; maroon imitation leather and gold, $1.00

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By Jack Finegan. Religious essays which squarely face the problems of life and turn confidently to our Christian heritage for guidance. Beginning with how our life is confused and shadowed by apprehension, the reader is led to a biblical vantage point from which to look at the future and Christian work, and finding ways and strength to do it. $2.50

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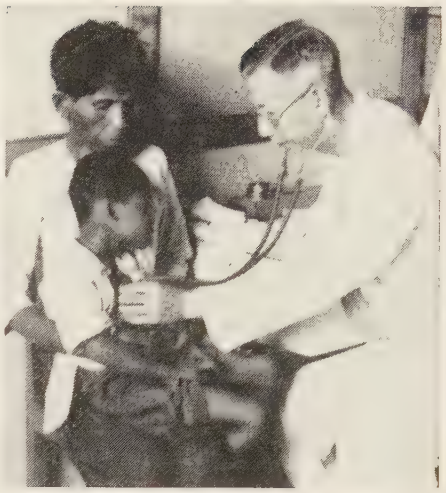
Mission Dedicates Hospital Equipment

After Experiences with Government "Red Tape" And a Careening Truck, Thailand Workers Have Cause for Celebration



Dr. H. T. Chen examines a young patient.

DEDICATION of a modern operating table, a lamp and three hospital beds early this year marked the climax of an exciting chapter in medical mission work of the Disciples of Christ in Thailand.

The new equipment arrived in Thailand only to be enmeshed in new customs regulations that required a week of untangling. Then, miraculously, it escaped injury in an accident that destroyed its carrier truck and the vehicle that ran into it. "Surely this equipment has been preserved to do the Lord's work," says Dr. H. T. Chen, hospital superintendent.

When word was received the first of the year that the new equipment had arrived, Dr. Chen immediately began negotiations. New import regulations complicated matters so that a full week was required to process the equipment. Finally at 4:30 o'clock one afternoon the last paper was signed.

Ready to Look for Truck

Dr. Chen was ready to look for a truck when the customs department commandeered a truck, since it was required that the material be carried to its destination by one of the department's agents. Dr. Chen followed the loaded truck as it started the 35-mile drive to Nakon Pathom. As it neared its destination a convoy of Army trucks passed it. The last one went out of control, smashing into the loaded truck of equipment and then careening on towards Dr. Chen's car, a flaming mass that veered into the ditch at the last minute, causing no damage. No one was hurt.

What about the hospital equipment? How could it possibly escape the flame? Would anything be salvaged from the wreckage that was made of the two trucks? The impact of the collision was just sufficient to throw the crates clear! On seeing the boxes lined up neatly as they had fallen, one of the men asked how they had found time to get them out. Dr. Chen could only explain: "The Lord has protected this equipment and brought it safely to its destination." A crack in one of the side appliances of the operating table was the only damage.

On the night of March 6 the entire Christian community gathered at the Mission Hospital to dedicate this fine modern equipment and to welcome three new nurses who had recently joined the staff. Dr. Chek-ling demonstrated all the possibilities of the new operating table while Dr. Chen, Kru Bamrung and George Cherryhomes dedicated it to Christian service. Mrs. Gish told how the gifts originated.

Minister Visited Thailand

Among the visitors to Thailand after the World Convention of the Disciples of Christ in Australia in 1952 was the minister of a church in Oklahoma. When this pastor visited the Mission Hospital he noticed the old operating table and said he would undertake to provide a new one. Friends in his church responded generously to his suggestion with money for both the table and the lamp.

Also in 1952 a young woman in the Junior Matron's Group at a church in Texas read in WORLD CALL that the Mission Hospital in Nakon Pathom had only one surgical bed. She determined to do something about it. Her enthusiasm was contagious, and the entire Christian Women's Fellowship participated in the project. When this offering was reported to The United Christian Missionary Society, it was found sufficient to purchase three surgical beds.

Operating Room Redecorated

In anticipation of these gifts the operating room has been completely redecorated. We have used white tile for the lower half of the walls and a glazed surface for the cement floor. Upper walls and ceiling are painted a soft, soothing shade of light blue. A surgeon's scrub-up alcove has been added, with modern type faucet that can be regulated by the elbow. A cement tank above makes this possible since city water pressure is frequently so low that water will not run.

The Christian Hospital, with its new equipment and added staff, looks forward to a greater service "in His name" for the sick and the suffering.

—THAILAND MISSION NEWS

Mission Churches

Strategic Congregations Report Improvements During 1953-54

FIVE Disciples of Christ mission churches in the United States have reported major improvements on their properties during the year 1953-54. These churches, located in strategic areas, are among several which receive assistance from The United Christian Missionary Society through its department of church development and evangelism.

The French Acadian Mission Church in Mamou, Louisiana, improved the church building and parsonage by covering both with asbestos shingles. The interior of the church was redecorated, and a baptistry and exhaust fan were installed. Plumbing in both the church and parsonage was repaired.

Parsonage Purchased

At the Mexican Mission Church in Corpus Christi, Texas, a three-bedroom parsonage was purchased. The parsonage at the Mexican Mission Church in San Benito, Texas, was renovated. A new roof was installed, walls were refinished and painted and the floors were refinished.

At the Disciples of Christ Japanese Church in Los Angeles, California—the West Adams Christian Church—$16,231 was spent in the construction of a second floor in the educational wing of the building. This addition completes the church plant which was started in 1950.

Repair work totaling approximately $6,000 was completed during the past summer at the Stuyvesant Heights Christian Church in New York City. The slate roof was repaired, all exterior woodwork was painted, and all exterior metal work was cleaned and painted, with ridges, valleys, gutters and downspouts being repaired or replaced.

Minister's Calling

Members of Congregation Asked To Give Complete Cooperation

YOUR minister's greatest embarrassment is not the moment when he picks up the wrong fork at the dinner table, or mispronounces a perfectly familiar word in the English language, or appears late for a church function. It is the moment when he discovers that a faithful member of the church has been in the hospital for a week, and none of the church folk who knew it thought to call him, and he discovers it just as the member is preparing to go home.

Minister Needs Cooperation

The minister needs your cooperation. Although many demands are made upon the time and strength of your minister, he puts above all others the *calls of individuals who need him.* He is never too busy to counsel with the sick and with those who have personal problems, if he is called.

It is difficult for your minister to render the help that can and should be given if he follows a practice of general calling. Sometimes there is no need for him at the time he calls, for people are busy. Often company is present or expected, or people are ready to leave. Even the interruption of a favorite TV or radio program doesn't help to make a call effective!

In more than one-third of attempted calls, no one is at home. These and other reasons make it far more effective to have a person call the minister when there is need. *The minister needs your cooperation.*

—THE UNIVERSITY CHRISTIAN VISITOR
Seattle, Washington

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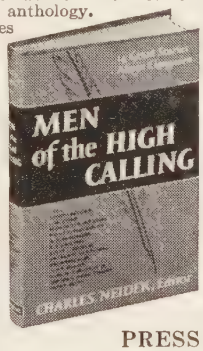

ABINGDON PRESS

Through the Iron Curtain

An Authority on Present-day Europe Reviews A New Book by a Noted Roman Catholic Editor

By ROBERT TOBIAS

EDITORIAL NOTE: The well-known educator and Roman Catholic editor, George N. Shuster, is author of the book, *Religion Behind the Iron Curtain,* recently published by the Macmillan Company (Price, $4.00).

To review this volume the editors turned to Professor Robert Tobias of the School of Religion of Butler University as a scholar whose knowledge of the life of the churches in southern and eastern Europe probably is unexcelled. For eight years following World War II, Mr. Tobias was in Europe where he was associated with the World Council of Churches. During seven years of this period he had administrative responsibility for the Council's program of interchurch aid and fellowship among Protestant and Orthodox churches of Greece and Yugoslavia.

He has a wide acquaintance in all sections of both of these countries. For several years he also carried responsibility for the council's work in Rumania, Czechoslovakia and Poland. The comments of Professor Tobias presented here take on special significance because they are based, not upon hearsay, but upon first-hand knowledge.

THE book *Religion Behind the Iron Curtain* is an apologia for Roman Catholicism in East Europe—one of a score of books on this subject issued in the past eighteen months by Catholic authors or committees.

Like many others, author Shuster has begun with certain conclusions on the situation in East Europe and then has proceeded country by country to prove his case. Unlike others, Mr. Shuster writes with a calm spirit and is a competent writer and observer of military and political events. It is in providing this general setting in which religious events took place that the author is most at home and most helpful.

Mr. Shuster leaves much to be desired as to the story of religion behind the Iron Curtain. There is an occasional hint that he is aware of Roman Catholicism's share of responsibility for the revolution in East Europe, but also that he has reasons for not exposing this side of the story. There is always the danger of questioning official Catholic policy.

The facts Mr. Shuster does present on the religious situation are not new but are well organized as far as Roman Catholic experience is concerned. As far as the experience of Orthodox and Protestant Christians is concerned there are several notable errors and his interpretation will hardly be considered objective by these people.

One persistent error is the author's reference to Rumanian Orthodox, Bulgarian Orthodox, Serbian Orthodox and occasionally Russian Orthodox churches as "Greek Orthodox" churches.

Mr. Shuster makes the error of placing Yugoslavia behind the Iron Curtain. Other errors include, first, his indication that the Bulgarian Orthodox Church was a member of the World Council of Churches before the Second World War when it was not and is not at present; second, his lack of reference to the forced conversion in 1698 of Rumanian Orthodox Christians to Roman Catholic jurisdiction in relation to his references to their forced conversion from Roman Catholicism to Orthodoxy in 1948; and third, his confusing of Bulgarian and Rumanian names and places, particularly on page 237.

Two Sources Used

One concludes that Mr. Shuster has gathered his basic facts from only two of several possible sources. He has drawn from official Roman Catholic sources and from refugees from East Europe. This may explain several errors concerning Orthodox and Protestant Christians. Other sources of information which the author might well have used less sparingly include, first, Christians and others still in East Europe; second, governments and their news agencies in East Europe; and third, Western news agencies.

Religion Behind the Iron Curtain is not a comprehensive analysis of events, nor a theological or philosophical treatise of underlying issues and motives, nor a historian's evaluation of the meaning of de-

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velopments in East Europe. It is, however, one of the best written exposes of the Catholic approach to the problem. Mr. Shuster's ability as a writer and observer, and occasional hints of independent thoughts (pages 63, 78, 111) in his book make one curious to know what he might write on the same topic if he were not so faithful to the Catholic line.

One of the best statements in the book is found on page 213:

"To be sure, the West knows there are slave-labor camps, and realizes what goes on in them. But it cannot rouse itself to a united, flaming moral protest which not only would have meaning for the victims of Communism but would clean out many of the breeding places, in our society, of infection that in turn produces Communism."

One notes that nowhere in his study does Mr. Shuster give any indication of a knowledge of the creative witness of the churches in East Europe as they have come into conflict with the state.

Book Chat

(*Continued from page* 16)

our loyalty and our money. *What Are You Worth?* is a sound book and sets a good example for the parsons.

H. ERNEST Thomas in *Spiritual Life Through Tithing* admits that tithing rests on a narrower premise than stewardship but contends that it is a biblical expression of stewardship. He makes a survey of the tithing principle in the Old Testament and the New, pointing out some of the dangers of tithing but contending that as a principle supporting the stewardship life, it tends to enrich Christian experience, vitalize faith and strengthen the mission of Christ. The book is clearly written on a high plane of spiritual motivation and is suitable for textbook use among young people or adults.

BISHOP Costen J. Harrell of the Methodist Church in *Stewardship and the Tithe* examines the meaning of Christian stewardship and presents the tithe as a means of expressing stewardship. In this he too outlines the teaching of both Old and New Testament scriptures on the tithe. He has an excellent concluding chapter on the tithe as "a means of grace." Bishop Harrell's book is not as thorough as the one by Dr. Thomas, but it is written with more style. It is less a textbook and more a book for general reading.

Books Mentioned in Book Chat

VOICES FROM CANE RIDGE, compiled and edited by Rhodes Thompson. St. Louis. The Bethany Press. 259 pp. Price $3.00.

WHAT ARE YOU WORTH? by G. Curtis Jones. St. Louis. The Bethany Press. 159 pp. Paper $1.25.

SPIRITUAL LIFE THROUGH TITHING, by G. Ernest Thomas. Nashville. Tidings. 104 pp. Paper 35 cents.

STEWARDSHIP AND THE TITHE, by Costen J. Harrell. New York and Nashville. The Abingdon Press. 62 pp. Paper 50 cents.

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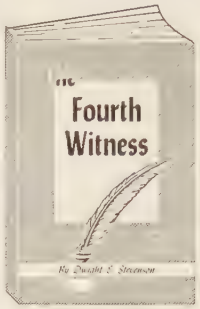

By Dwight E. Stevenson. A book designed to guide a study group or a single reader through a first-hand experience of the Gospel according to John. On every page it refers the student directly to specific verses in the Bible. It is the fifth New Testament study to be issued in the present series of Bethany Bible courses. When taken together, they complete the survey of the New Testament. Includes questions for discussion to stimulate group sessions. **65 cents**

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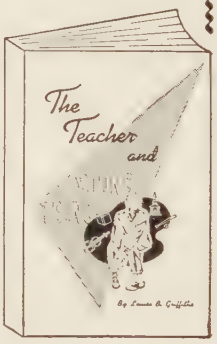

By Louise B. Griffiths. A new, illustrated, leadership training text (advanced series) written by one of the top authorities in the junior-high field. Discusses materials, equipment and resources for the department leader and teacher as well as instruction and counsel on teaching youths 12-14. Some of the things the 10 hours of classwork (Course 321b) cover are: purposes, teaching methods (creative writing, role playing, etc.), established methods of teaching (trips, discussion, etc.) and others. **$1.75**

Teaching Christian Stewardship

By Glenn McRae. A new advanced leadership training text in the field of Christian stewardship dealing with both the philosophy of it and stewardship education. It is written so that the first five of the ten chapters may be used as a beginning course. Text-o-print (washable plasticized) cover. **$1.25**

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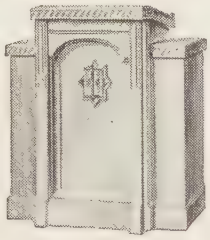

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Book of the Month

THE KINGDOM OF GOD, by John Bright. Nashville, Tenn. Abingdon Press. Price, $3.75.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *The Kingdom of God*, which was chosen for September reading by Myron C. Cole, minister of First Christian Church, Portland, Oregon.

Commenting on the book, Dr. Cole says: "Professor John Bright has given us not only a $7,500 Abingdon award winner but a manuscript which presents vividly and interestingly the kingdom of God concept. We have rather glibly used the term. Its meaning has been hazy and has almost lost its power as an overly-used stereotype. But Dr. Bright makes the idea of the kingdom of God live!

"He has begun with the early years of the Hebrew nation and has traced its history and religion. He shows ever so clearly the meaning of the kingdom of God from its origin in the Old Testament to its rich and full meaning in the Christian faith. This book is written for the general reader of the Bible."

THE KINGSHIP OF CHRIST, by the Bishop of Chichester. Baltimore. Penguin Books, Inc. 50 cents.

Dr. George K. A. Bell, Bishop of Chichester and chairman of the Central Committee of the World Council of Churches, wrote this 181-page book as a "Penguin Special" for popular reading before the Second Assembly, held in Evanston, Illinois, August 15-31. It presents a concise, readable story of the aspirations and accomplishments of the World Council.

Publications Received

A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948, Edited by Ruth Rouse and Stephen Charles Neill. Philadelphia. The Westminster Press. Price, $9.00.

THE BOOK OF EZEKIEL, Harpers Annotated Bible Series, Vols. I and II. New York. Harper and Brothers. Price, 75 cents each.

THROUGH MALAN'S AFRICA, by Robert St. John. New York. Doubleday & Co. Price, $3.95.

RELIGION AND FREEDOM OF THOUGHT, by Perry Miller, R. L. Calhoun, Nathan M. Pusey, Reinhold Niebuhr. New York. Doubleday & Co. Price not given.

PERSONAL SECURITY THROUGH FAITH, by Lowell Russell Ditzen. New York. Henry Holt and Co. Price, $3.50.

THE FALL AND RISE OF ISRAEL, by William L. Hull. Grand Rapids, Mich. Zondervan Publishing House. Price, $3.95.

FROM NATION TO NATION, by Martha L. Moenich. Grand Rapids, Mich. Zondervan Publishing House. Price, $2.50.

KNOWING THE NEW TESTAMENT, by Ralph E. Knudsen. Philadelphia. The Judson Press. Price, $2.50.

THE KINGSHIP OF CHRIST, by The Bishop of Chichester. Baltimore. Penguin Books, Inc. Price, 50 cents.

REMAKING MEN, by Paul Campbell and Peter Howard. New York. Arrowhead Books, Inc. Price, $1.50.

GOD'S WILL AND OURS, by Kenneth J. Foreman. Richmond, Va. Outlook Publishers. Price, 75 cents.

THE RACE IS RUN, by Edward P. Wixted, 45 Sirius St., Coorparoo, SE2, Brisbane, Q, Australia.

THREE INCARNATIONS, by Florence Sylvester Winchell. Boston. Christopher Publishing House. Price, $3.50.

AMAZING GRACE, by L. E. Barton. Boston. Christopher Publishing House. Price, $2.75.

All the following are from the Friendship Press, New York.

FUN AND FESTIVAL, by Irene Wells and Jean Bothwell. Price, 50 cents.

JUNIOR TEACHER'S GUIDE ON THE CITY, by Margaret S. Ward. Paper, 50 cents.

YOUTH GUIDE ON THE CITY, by Viola Sabia Hale. Paper, 50 cents.

THIS IS INDIA, PAKISTAN AND CEYLON, by Constance M. Hallock. Price, 50 cents.

YOUTH GUIDE, India, Pakistan and Ceylon. Price, 50 cents.

One-act Plays About THE CITY: Take Any Street, by Helen Kromer. 50 cents. This Thine House, by Marion Wefer. 50 cents.

One-act Plays About INDIA: Physician in Charge, by Jeanne Carruthers. 50 cents. That Heaven of Freedom, by Dorothy Clarke Wilson. 50 cents.

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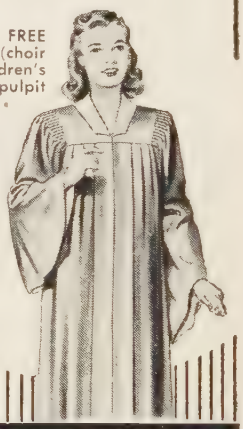

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A Report from Greece

By PARKER ROWE

EDITORIAL NOTE: *Mr. Rowe, a fraternal worker from Disciples of Christ churches in the United States, has been working in Pontakates, near Jannina, Greece, with the Christian Mission to Greek Villages of the World Council of Churches. He is a member of a team of workers from several countries who are giving their services on a subsistence basis. In the account below, Mr. Rowe tells of his experiences as a newcomer in Greece. He left the United States on March 6. His work is being made possible by contributions of Disciples to the Week of Compassion offering.*

THIS area of Greece was the last part to be liberated from the Turks about 1917, and many of the old Turkish characteristics remain undisturbed by Western culture. Jannina is a city of 30,000 people, the capital of Southern Epirus. The Christian Mission to Greek Villages, to which I am assigned, has possession of a two-story house which serves as headquarters for the twelve team members representing seven churches in four countries. The common language spoken by the team is English, but we have four interpreters who work with us in the villages.

The village of Pontakates, where I have made my residence since my first few days in Greece, is not unlike most other villages that I have observed in this area. It is situated on a slope of a mountain with the cultivated fields lying to the south in a 1000-acre valley.

All of the houses in Pontakates are constructed of stone and resemble those of the cliff-dwelling Indians. Most of them have two rooms, a living room and a utility room which serves as a kitchen, bedroom and dining room. An open fire-place is used for both cooking and heating; wood from the surrounding hillsides is used as fuel. Wood is quite a problem for these people, and you can see the hillsides dotted with donkeys carrying sticks for fuel.

This village has one spring which serves as the central supply for the entire village, and you can see the women carrying their supplies on their backs to their homes. There is, of course, no electricity in the village and only recently was there a community telephone installed.

Livestock Quality Poor

One will be surprised at first to see the large number of animals owned by the villagers, but closer surveillance will reveal that the quality of the livestock is very poor as a result of the scarcity of feed. Pontakates has about four large herds of sheep which leave each day for the surrounding pasture land under the watchful eye of a shepherd. There are two herds of goats which graze higher up on the mountain, and there is a community herd of cattle which is watched by a different villager each day. Each villager has a donkey which serves as the sole means of transportation for all produce. There is not one wagon in the village.

The only industry in Pontakates is a grain mill that was partially destroyed by the Communists in 1945. The village has a school with about twenty-five children in attendance, and a church whose pastor is shared by another village. There is one general store which serves as a coffee house and general meeting place for the village men.

Pontakates has a president and an executive committee through which we handle all our village business. Twice a week the mail man will walk into town and twice a month the Greek agriculturalist will visit the village on foot in his rounds of the thirty similar villages for which he has responsibility.

The only vehicle that visits Pontakates, besides our jeep, is a truck with supplies for the store, and it comes twice a month. Most of the villagers have a garden beside their home, a bee hive or two and some fruit trees. Some have fields in the valley in which they grow their corn, potatoes and wheat. Their food habits are simple but all seem satisfied.

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Dear World Call Reader:

We extend congratulations to *Ellis Cowling,* minister of one of World Call's Every Home churches, on being named "Rural Minister of the Year." Mr. Cowling serves the Pompey United Church (Presbyterian-Disciples), Pompey, New York. Formal recognition of the selection will be made at the International Convention in Miami, October 25.

The Pompey church sends World Call into every Disciple home and *Presbyterian Life* into the Presbyterian homes. Mr. Cowing recently wrote that in the last eighteen months the giving had exceeded the estimated budget by eighty per cent and concluded with, "Those who know are those who give."

Congratulations to First Church, Tonawanda, New York, are also in order. Tonawanda is the latest to be added to the list of Every Home churches. A recent order with forty-one new subscriptions was cause for comment, so I wrote *Mrs. William Litz,* World Call secretary and asked her about it. It was a very gratifying surprise when she replied that the church was sending World Call to every family contributing twenty-five cents per week. Mrs. Litz said they had wanted to send it into every home regardless of contribution, but felt that they could not do it on their present budget. If they run true to form, and I see no reason why they should not, the interest in all the causes of the church generated by reading World Call will result in a proportionate increase in the budget.

Mrs. Litz' letter leads me to wonder if there are not other churches following an Every Home plan that I do not know about. (Pardon my participle.) I am sure there are many I do not have on my list who are giving World Call to new members, for I find them nearly every time I make a field trip. If your church is giving World Call to any or all families, please, *please* write me about it.

Until a short time ago I thought that Crowley, Louisiana, was the only church where every family subscribed for themselves. Then an order came from *Mrs. Ruby Hix,* Langley, Oklahoma, saying that every family there and one non-member were subscribing. Let's congratulate these churches, too! I think they deserve it, don't you?

The church at Marshall, Missouri, gives World Call to all officers and when the minister, *Dr. Harvey Baker Smith,* sent in their renewals he wrote on the order, "This is the salary of these workers, and it pays big dividends in all areas." If every church could realize just how great the dividends are, World Call would soon be going into every Disciple home everywhere. Hasten the day!

Just a word in closing about the World Call booth at the International Convention. We are planning a "do-it-yourself" display to give you some ideas for promoting World Call in your church. Do stop in to see us if you go to Miami. If we haven't met, I certainly want to get acquainted; and if we have, let's renew the friendship.

Sincerely,

Evylin R. Gribble
National World Call
Secretary

Active at Eighty

A CHRISTIAN individual who gives us much joy and encouragement is 80-year-old pastor Arturo Aleman of Ciudad Garcia, Mexico. He was a school teacher who asked to be taken on as a lay pastor to help the Disciples of Christ Mission.

At young people's camps Senor Aleman is in the midst of the fun on the see-saw or in games, and also he is first out at the early morning prayer service. If there is a class in methods at any time, he is there as the most eager student.

If there is a village where a few Christians or interested persons desire instruction, no matter how long or bumpy the road, Senor Aleman is ready to go there. If we have some errands in the city, he serves us with the attitude of a privileged person.

I have learned that he is loved by all those living around him. His group in the little church is very small and the work enough to discourage most anyone, but he continues to search for opportunities.

Senor Aleman's oldest son, seventeen-year-old Arturo, Jr., will go to the seminary in Mexico City when he finishes his studies in the Disciples' Mountain of Light School. The next oldest child, Rebecca, is living with the missionaries in Aguascalientes and is attending the secondary school of the city. The other four at home also are promising children. Who knows—that family may supply several of our future Christian workers.

—Hallie Lemon

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—June 30, 1954, Compared with July 1, 1952 to June 30, 1953

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1952-53	1953-54	1952-53	1953-54
Churches	$1,456,035.74	$1,610,924.75	$550,687.59	$629,825.05
Sunday Schools	494,067.97	515,845.72	15,986.91	20,117.42
Christian Women's Fellowships	1,071,216.77	1,139,060.74	60,813.97	133,229.67
Guilds	42,958.59	45,460.34	4,640.97	8,056.44
Youth Groups	79,700.48	94,525.46	6,348.52	9,055.15
Children's Groups	9,844.48	8,759.20	1,909.64	930.61
Individuals	37,143.41	22,747.29	48,379.65	104,652.33
Grand Totals	$3,190,967.44	$3,437,323.50	$688,767.25	$905,866.67
C.W.F. and Guild Totals	$1,114,175.36	$1,184,521.08	$ 65,454.94	$141,286.11

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $246,356.06.

Last Column

HOWARD Schomer, Congregational Christian fraternal worker in Le Chambon, France, tells in a Worldover Press release that the Communist Party in Eastern Germany has published an edition of the Bible, "revised and corrected." An example: "The young Jesus possessed neither money nor land. His mother was a good peasant woman, oppressed by the big landed proprietors."

This reminded a French Protestant editor of another "correction" offered in a sermon by the Catholic Archbishop of Paris after the French monarchy was restored and it became the fashion to rate kings and thrones more highly than before. The Archbishop said: "Not only was Jesus the Son of God; he was, on his mother's side, of a very fine family, and there were grounds for seeing in him the heir to the throne of Judah."

———

A little boy, caught in mischief, was asked by his mother: "How do you expect to get into heaven?"

He thought a minute and then said: "Well, I'll just run in and out and in and out and keep slamming the door till they say, 'For goodness' sake, come in or stay out.' Then I'll go in."

—United Mine Workers Journal

———

The New Day

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be encumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

—Ralph Waldo Emerson

———

On the timberline of the mountain, where the storms beat in full fury, we find the sturdiest trees, the hearty veterans of ten thousand blasts. In the hothouse is produced the puny plant that fades in a day. Adversity is hard to bear, but it tries the soul and strengthens it.

———

Making a Better World

As we use tides drawn by the moon 238,857 miles away to lift ships grounded on shoals; as we use the heat and light of the sun 93 million miles away to maintain life, provide food and develop civilization, so we can use the spiritual energies that God has provided in his universe for the making of a better world and a better community.

Our world waits for pray-ers to release its imprisoned splendors, to bring its discord into harmony with God's will; prayers who will change history. Christian prayer is a power in social situations. In a very real sense, the future of our world is in the hands of praying Christians.

—Chinese Church Paper

The Week Of The Ministry

October 10—17, 1954

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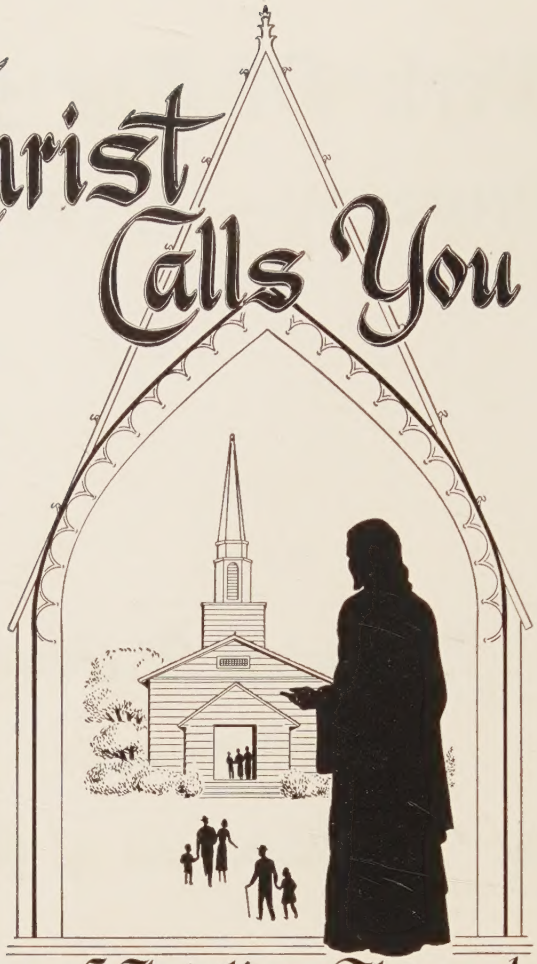

Our Year of Christian Stewardship
1954-55

FALL SCHEDULE

1. **September 1** —Local Church Committee Functioning Effectively
2. **September 3** —Order Materials
3. **September 8** —Program Formulated
4. **September 12-24** —Program Launched in Local Churches
5. **October 1-November 30** —Schools of Stewardship in Local Churches

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